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## CAUSE OF THE JEWS.

From the New-York Missionary Register.

### AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

[Continued from last week's Recorder.]

#### ADDRESS TO THE CHRISTIAN PUBLIC BY A COMMITTEE OF THE BOARD.

The Directors of the American Society for meliorating the condition of the Jews, have great pleasure in presenting these documents to the public, confident that their Christian fellow citizens will also have pleasure in perusing them. Long, very long, has the house of Israel been in bondage among the nations; but a time of release has been promised of God, has been hoped for by them and by us, and is now certainly at hand. The signs of that time have appeared, and are every day becoming more distinctly visible. Apathy, the miseries of the circumcision is no longer universal; and contempt for the person of a Jew has been banished from the bosom of the Christian.

There was a time, when the seed of Abraham constituted the church of God, and when a Jew would scarcely credit that men of another race were admissible to the communion. It required miracles to convince the Hebrew Christians, that "God also to the Gentiles granted remission unto life." The Jews, generally obstinate in their prejudices, and zealous for their ceremonies, but heedless of the lights of their own prophets, hardened themselves against the uncircumcision. They have since met with an awful, long and a just retribution. The Churches of the nations, providentially indeed, but on their part criminally, also obstinate in their prejudices and alike heedless of the lights of prophecy, have turned away their heart from the children of Jacob. The nations would scarcely believe that a Jew could be honest, or could again be made to cultivate the useful arts of life like others. The descendants of Abraham have been supposed incapable of ploughing the field, of watching the vine, and of gathering the fruits of the vine and the olive. In the estimation of many it is still next to a miracle for a Jew to become a Christian; and next to an impossibility, that the race of the Hebrews should exist together as a nation or even as a colony. Such prejudices are mischievous, because they prevent exertions to meliorate a condition which they have themselves continued if not created; for, to the general neglect or oppression of the Jews, by the nations, we must look, as the chief and immediate cause of that moral condition which is often quoted as the apology for continued neglect.

Facts are necessary to remove these prejudices; and the facts must be furnished. They already exist, and they are increasing both in number and interest. Jews, distinguished for talents and integrity, are passing from the synagogue into the church; and distinguished Christians are taking rank by the hand. Benevolent Societies are rising up among the nations to encourage the spirit of inquiry, and to direct the inquisitive Jew to the star of Jacob. The Rabbi, Bergmann, Messrs. Are and Adler, and many others, have seen and confessed "that Jesus is the Christ;" and such as Dr. Steinkopf, the Count von der Recke, the Rev. Louis Way, and our own Boudinot, have appeared to give them welcome to the church. Associations of learned and zealous Christians are engaged in behalf of the ancient people of the covenant. In London, in Edinburgh, in Frankfurt, in Albersfeld, and in Basle, such societies are formed; and Princes also are engaged in meliorating the condition of the Hebrews. Alexander, at the head of the vast empire which so ably governs, has turned his attention to the subject of Jewish colonization, and is making the perimenter; and the benevolent Adelbert, Count von der Recke, von Vollmarstein, is endeavoring to effect the colonization of evangelized Israelites, in the vicinity of the Rhine, with design to co-operate with the American Society for meliorating the condition of the Jews. From him we receive his envoy a Christian of the circumcision, a Jew, who is now under our own eye, reciting his studies. Mr. Jadownisky is a young man of promising endowments. Born and educated in Poland, he has not read Moses and the Prophets in his occupation, as a teacher, gave him opportunity of extending his acquaintance among Christians, and of studying the great question concerning Jesus of Nazareth, "Art thou he that would come, or do we look for another?" Perceived that Jesus is the Christ, he by the grace of God received the word with gladness, and was baptized in the month of April, 1821.

The accompanying documents explain the nature of his mission to America; and his own address to the Society, is proof of his talents. He is 22 years of age, and is ardently pursuing studies to qualify him for the ministry of the Gospel, a messenger of mercy to the House of his Father. The Board have undertaken, in hopes of from the Christian public, to provide for the maintenance and education of this gentleman for work to which he is devoted.

The Society, fellow-citizens, in behalf of which we now address you, was incorporated by the Legislature of the State of New-York, in March, 1819. "The object of the Society, is to invite remission from any part of the world, such Jews as already profess the Christian religion, or are anxious to receive Christian instruction, to form into a colony, and to furnish them with resources and employment. Hitherto the Directors have been without funds to effect a settlement, without colonists to occupy under their care. It has been done except creating a capacity for receiving donations from the benevolent, and employing them, when circumstances called for such exertion. The time for exertion is now at hand; and the means also begin to appear. The excellent President of the Society, Elias Boudinot, whose praise is in the Churches, has bequeathed 4000 acres of land, as the site of the colony, in Warren county, state of Pennsylvania, or 100 to aid in securing other lands for the purpose, at the option of the Board of Directors. The Directors have not yet decided on the alternative. English gentlemen, too, Mr. George Conquest, who deceased in this city, has with great liberality bequeathed for the benefit of the Society the sum of two hundred pounds sterling, 800 dollars. We still stand in immediate need of aid; and to your contributions we confidently look for a supply.

The current expenses of Mr. Jadownisky, must be defrayed. We are well assured, also, that contributions will offer themselves, of the description upon the terms which the constitution contemplates, so soon as the Society is prepared to receive a suitable residence in our free and happy land. Therefore this appeal, accompanied by a request to the benevolent, to organize auxiliary Societies, in the different towns and surrounding the several states of this great and growing Commonwealth.

The conversion of the seed of Abraham is an object not only desirable but certain; and the co-

lization of the converts seems to be one of the best means for bringing the event to pass, and for answering the revealed designs of Providence, respecting that remarkable people. Scattered over the nations, and yet distinct in their dispersion, their condition in society, as well as their own antipathies, is a barrier to their communion with Christians. Upon expressing doubts of the propriety of the service of the synagogue, they become suspected at home, without the prospect of gaining the respect of Christians. Upon professing Christianity, they must "leave their father's house & the people of their kindred;" they are proscribed by the Jews, without the prospect of being received to the kindness and the confidence of those, from whom they have been so long separated; and, perhaps, it is the purpose of God that the distinction should be yet, at least, for a time, continued. Say, however, that this is nothing but prejudice; still that prejudice is a wall of brass. The most obvious remedy is a colony of Christian Jews.

There are, it is true, in different parts of the world, and especially in our own city, persons of the Jewish race, who are an ornament to society. Individuals of known integrity, and of elegant accomplishments would always secure access to the several civilities of Christian society; and every man who makes an intelligent profession of his conversion to Christianity, may be assured of his ready reception to a Christian congregation where-soever he offers himself; and yet, even in this city, of perfect political equality, without regard to race or religion, the Jew, who leaves the synagogue for the church, may calculate on frowns from his kindred according to the flesh, and on jealousies amidst his new connections. Unless possessed of independence, such a one might calculate on loss of employment and of goods, as well as of the socialities of domestic life. It is worse with an emigrant. It is worse in Europe; and being worse in Europe, the converted Jew would feel inclined to emigrate. Lo! a stranger lands on our shores. Is he from France? he seeks out and meets a Frenchman. Is he a German, a Spaniard, or a Briton? he soon discovers a countryman. Is he a Jew? a Jew takes him by the hand. Is he a converted Jew? he has lost his cast, and feels himself solitary. To the Jew he is a Christian, and to the Christian he is a Jew: he is in fact both Christian and Jew, but he is in reputation neither, for by both he is neglected. What a Christian neglected in a Christian land? Alas! the name is too general, too often, too commonly abused and prostituted to be a recommendation to special attentions. This stranger is left alone, without a friend, without a home, and without employment, until he finds a colony of his own religion and his own race. And can any liberally-minded Jew or Christian object to the erection of such an asylum for the desolate? Humanity forbids the objection. Benevolence calls for the institution. Let Christians provide it; and the seed of Abraham will now look on, and by and by they will rejoice, and flock into it, as "doves to their windows." From such institutions may yet arise hundreds of Missionaries to their own brethren, that will accompany them on their return to Zion, where they shall see, instead of the Crescent displayed triumphantly, the Cross in which they will glory.

There are at the present day, about eight millions of Jews, independently of the remnant of the long lost ten tribes of Israel scattered among the Gentiles. With more than half the Bible in their hands; assiduously following the ceremonies of the ancient church of God; teaching their sons and their daughters to read Moses and the Psalms; daily looking toward Jerusalem, in expectation of the Messiah; and yet without an altar or a sacrifice, without faith and without a Savior, they invite Christian sympathy and exertion. But even unto this day the veil is upon their heart; and every saint desires that it be done away in Christ. Their souls are precious as the souls of others; there should be corresponding exertions in this age of liberal and magnanimous enterprise for their conversion. They have facilities, for a speedy and general conversion, which most of the heathen do not know. They have civilization, literature, revelation and a weekly sabbath; they have ordinances and places of public worship; they have officers to read the law to the people and to offer up praise and prayer to God. Christians too are under special obligations to give them the Gospel. We are their debtors. From them the Gentiles received revealed religion, "the goodly land and the pleasant heritage;" to them originally belonged "adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen!"

They have been, moreover, our auxiliaries, in the war with infidelity. The Jews are witnesses for Christians that the Old Testament is both authentic and uncorrupted; dispersed and yet distinct, their very existence is proof positive of the truth of the prophecies both of the Old and the New. Their conversion as it is predicted, must be attempted; and the attempt must ultimately succeed.

If the Jews are to be converted into the faith of Jesus Christ, they must either come into the church individually, so as to sink their distinctness in the mass of Christian professors, or appear at their conversion as still the seed of Jacob. It would seem, that the latter is the event necessary to fulfill the prophetic predictions, and best calculated to put forever to silence the objections of infidelity. In order however to prepare for a national restoration of the Jews to the Messiah, he behooves to be established in several nations some rallying point to preserve their distinctness, and to make it strikingly apparent. This consideration, if well founded, prevents the circumcision from being, at any time, previously to conversion, politically amalgamated with the Gentiles; and even at their conversion from falling indiscriminately into the ranks with their fellow Christians. Though all the people assemble under the same Captain, the house of Israel and the house of Judah must not only be united, but must also be distinctly recognized by all the Gentiles returning to David their King, "and joining themselves to the Lord in a perpetual covenant."

The final restoration of the Jews to their own land, is not at all problematical. When they were yet in the loins of Abraham their increase was predicted, and they did become a multitude. When they were united under Princes of the house of David, their dispersion was foretold and they have been scattered. When the people and the rulers rejected the Messiah, their conversion was promised; and it shall be accomplished; for he that promised is also able to perform. In every condition, and for the space of fifteen hundred years, from Moses until John the Divine, their restoration has been prospectively set forth by the prophets. The apostle Paul amidst the fury of their infidelity spoke in terms not to be misunderstood. "For I would not brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved."

At the close of the Jewish monarchy; on the

captivity of the profane and infatuated Zedekiah, the tributary King, the last of the house of David that reigned in Jerusalem, the prophets announced, that after a long dispersion, and subsequently to the appearance of the Redeemer on the earth, the seed of Jacob should be restored to the covenant, and be happy and powerful in their covenanted land. "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and my servant David shall be their Prince forever. Moreover I will make a covenant of peace with them—an everlasting covenant; and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Few, indeed, of the modern Jews have an opportunity of reading Ezekiel and the rest of their own acknowledged prophets. Otherwise greater fruits might be expected from the use of the Scriptures. Their teachers neither read the prophets in public, nor expound them in sermons to the people. Very few have access in private to an entire copy of the Old Testament; and many even of their synagogues, content themselves with a copy containing only Moses and the Psalms. Yet there is a shaking of the dry bones. These bones shall live. The sinews and the flesh, and the skin shall come upon them. The breath shall be in them, and they shall stand upon their feet, an exceeding great army—the whole house of Israel. "I the Lord have spoken it."

Let us then, fellow-citizens, co-operate with our God in this spiritual resurrection. Let us impart of our goods and our prayers for the purpose. As fellow virgins of the daughter of Zion, let all the churches of the nations, while endeavoring to extend their own particular welfare and usefulness, unite in exertions to bring the oldest daughter of the King in raiment of wrought gold and needle work to the palace, into which they shall enter with rejoicing.

When Josiah, the last pious king, the last real sovereign of the house of Judah, fell at Megiddo, the beauty of Israel departed, and the land was left in mourning. For upwards of two thousand three hundred years, they have now been looking for the Son of David to resume the government and raise them up among the nations. Thus it was foretold. The time is at hand. The sixth vial is poured out. The consternation of unbelieving nations will speedily follow, and "in that day shall there be a great mourning in Jerusalem," preparatory to the triumphs of the Israelitish restoration, "as the mourning of Hadadrimmon in the valley of Megiddon. At evening time it shall be light—Living waters shall go out from Jerusalem, there shall be no more destruction, and the Lord shall be king over all the earth."

By order of the Committee,  
ALEXANDER McLEOD.

## Foreign Religious Intelligence.

From the London Missionary Register for Nov. 1821, reprinted at the Recorder's Office.

### MEERUT—INDIA.

The Rev. Henry Fisher, the Chaplain at this Station, continues his labours among the natives; and directs those of Anand Messch and Moonef Messch, Native Readers and Catechists.

### Penance of a Hindoo Fakier.

In a Letter of May 4, 1820, Mr. Fisher gives the following Narrative:—"My Native Christians are, at present, all with me. We have the Sacrament on the first Sunday in every month, at which they regularly attend and participate. Every Sunday, at eleven o'clock, they all assemble in my study, to read the Gospels. I will to write down their conversations, they would indeed furnish interesting subjects for correspondence; but I have no time to be very minute.

"Last Sunday, we were conversing on the universality of the feeling that prevails in all nations, that some atonement for sin is necessary. I related to them what my three sons had seen, as they returned with me from Hurdwar. A Fakier was observed by the road-side, preparing something extraordinary; which, having never observed before, excited a curiosity to draw near and examine his employment. He had several Hindu Pilgrims round him, all on their way from the Holy Ghaat; who assisted in preparing the wretched Devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him: kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree; to this branch the Fakier fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion, backward and forward through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers: with the other hand he counted a string of beads, a fixed number of times, so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means he says he shall atone for the guilt of his sins, and be made holy forever. The last half hour of the four hours, his people say, he stands upright and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell.

I asked my little Congregation what they thought of all this. They sat silent, with their eyes cast down, and sighing heavily. At length, Anand turned to Matthew Phiroodeen, and, passing his arms round his neck, exclaimed, with the most touching expression of affection as well as of gratitude to God.—"Ah, my brother! my brother! such devils once were we! but now, (and he lifted up his eyes to heaven, and elevated his whole person) Jesus! Jesus! my God! my Savior! It was very affecting."

### Simplicity of two Hindoo Women.

The state of mind, described by Mr. Fisher in the following passage, affords a striking contrast to that of the wretched Devotee just spoken of:—"Moonef is engaged every day, for an hour, in teaching two poor sick Hindoo Women, who seem under the gracious influence of that Holy Spirit of God, who alone can break the obdurate sinner's heart, and lead him to the feet of Jesus. Apprehensive of death, they came with a simplicity of little children, 'What must we do to be saved?' Their notions, at first, of the nature of

the Christian Religion were exceedingly vague, and even absurd; but their fixed attention, as I endeavored to explain to them the nature of Salvation, and their grateful tears of joy, when told that the blood of Jesus the Son of God was sufficient to secure every blessing, and forever, even for them—have induced a lively hope that it is the work of God, begun or beginning in their souls. Their impatience for baptism is extreme. Moonef has taught them the Lord's Prayer, the Belief and the Ten Commandments. As it appears inconvenient for them to remain here much longer—their friends and connections being at a distance towards the hills—it seems allowable to admit their plea to be received at once, as the disciples of Christ. I explained to them the reasons for delaying compliance with their desires; and asked them if they were aware that their friends would notice them no more, after they were known to have become Christians: they replied, 'God's will be done! then we will come and live in your Christian Village, and make stockings to sell, which will give us kharah (food); and when we die, you will put us into the earth, and our spirits will return unto God.'"

### Doubtful State of an Atoned Convert.

Mr. Fisher describes an affecting case of this nature:—

"On receiving baptism, he endured a bitter persecution from his friends, and fell away in consequence. His denial of his newly professed faith gained him, however, no credit with either party; and he became an outcast on all hands, as we were obliged to mark our displeasure and sorrow at his apostasy. He then made overtures to be reconciled to us again. I refused to listen to him, doubting his sincerity, besides that I could not forget his extreme idleness when in our employment before. He then went to Mr. Thompson, the Baptist Missionary at Delhi: what he thought of him I am not aware: I told him my opinion; but he was induced, by his entreaties, to intercede that we would take him back again. Still I have hesitated, until Anand and Moonef shall be satisfied of his sincerity and reformation; and, even then, I fear I must retain my doubts, that he is more anxious about the meat that perisheth than for the things of God.

But, what can we do with him? He must not starve! His wife too, and three or four children, are sharers of his rejection by the Brahmins (he is a high caste Brahmin) for, like Ruth the Moabitess, she exclaimed, in my presence, 'Entreat me not to leave thee! Am I not thy wife? and art thou not my soul? Go where thou wilt, I will follow. If thou livest, I will live with thee; and if thou diest, I must die too.'

I could no longer hesitate to give him another trial. You know the animation of Eastern Eloquence; and the pathos of voice and manner with which he pleaded his cause, as it seemed to come from her heart, found a ready way to mine."

Baptism of a Native Soldier, a high-caste Brahmin.

Of the Conversion of Matthew Phiroodeen, mentioned in the first of the preceding extracts, and the consequences which followed it, Mr. Fisher writes:—

"My last recruit to my little party of Native Christians, was a Brahmin of very high caste, a Naick of the twenty-fifth Regiment."

"This man has had deep convictions of the folly of idolatry, and of the spiritual nature of God, for nine years. He was with the army which took the Isle of France; and there used to steal in among the inhabitants and British Soldiers, to the church, which he was willing to believe was the Temple of the true God; and there he strove to worship him in spirit and in truth. He determined to endeavor to shake off the terrors which sometimes alarmed him, in the anticipation of the consequences, both of a temporal and spiritual nature, that might follow his apostasy from the superstition of his fathers; and, if ever a convenient opportunity should present itself, to unbosom his soul to a Christian minister."

"His Regiment, in the course of time (I pass over all intermediate circumstances) came to Meerut. There he heard of the assembling together of a few Native Christian Converts, to read the Scriptures, & to worship the one only God thro' Jesus Christ; and he VOLUNTARILY visited this infant Church, in their vaulted chamber over the Meeret Ghat. There he learnt that the 'Sadre Sahib' would care for his soul, and teach him the way of Salvation; and we became, in consequence, intimately acquainted, and he was at last baptized."

"The Brahmins used every argument which they could think of (for he was a man, highly esteemed in the corps) to induce him to relinquish his intention; but in vain. They told him of the loss of his high and honourable caste, and of the affection and communion of all his relatives, and probably of his bread, for that the British Government would turn him off if he became a Christian: they tried to bribe him with offers to settle twenty Rupees a month upon him for life; and, at last, when all would not move him, they vilified his character, asserting that he was a drunkard and a glutton, and, finally, that he was gone mad. A Court of Inquiry was then instituted to investigate the truth of these assertions, which only recoiled on the head of his accusers. He was proved to be not merely a correct and steady man, but a remarkably fine, smart, and brave soldier."

On this subject the Committee state:—

"The baptism of this Convert became a subject of public discussion; and a complaint was ever forwarded to the Government, in which it was alleged that the conversion of this Soldier had filled the Brahmins and High-caste men of his corps with consternation, and threatened the overthrow of discipline and good order, and prevented the success of recruiting among men of that description. Many falsehoods were grafted on his simple and touching story. The only result, however, of this alleged consternation among the Native Soldiers is thus described by Mr. Fisher:—

"My poor Convert eats his meals on the outside of the magic circle, with which the Brahmins encompass themselves on such occasions, unmolested and unmolested."

### BOMBAY.

Ravages of the Cholera Morbus. In a Letter from the Rev. Henry Davies to the Assistant Secretary of the Church Missionary Society, dated Bombay, June 2, 1821, an affecting account is given of the ravages, in that place, of the malady which has proved so fatal in many parts of India. He writes:—

"My spirits have been greatly depressed for some days past, by the awful ravages of the Cholera Morbus. This dreadful disease has been, for some weeks, raging in all directions; but it did not appear in Bombay till about a fortnight ago; and, on the 28th of last month, it entered the Barracks, in which the Bombay European Regiment is quartered, and in three days I followed to the grave thirty-two persons—five more were buried yesterday, and the work of death is still going on. Oh! that He, who ever liveth to make intercession, would stand between the living and the dead, that the plague might be stayed!"

"I have seen every case which has been admitted into the Hospital. Never have I witnessed any thing more heart-rending. Young men, stout and healthy, brought in in the morning, and dead in the evening! One can hardly conceive any thing more dreadful, than the awful realities of Eternity developing themselves, in such an unexpected manner, to numbers, who thought, if they thought on the subject at all, that the period was far distant."

"The disease has been such, as, in by far the greater number of instances, completely to defy every human effort. The remedies applied, tho' the most powerful that can be imagined, have entirely failed. One circumstance is very striking, that, with the exception of two cases, the men were, to all appearance, in perfect health, the moment before they were attacked: some of them were taken ill while on parade, and some while lying on their beds: several of them having eaten hearty breakfast at eight o'clock, have been screaming in agony, and brought to death's door by ten or eleven."

"The remedies used are, first, copious bleeding till the patient nearly faints.—Secondly, Twenty grains of calomel are administered, and washed down with 100 or 120 drops of laudanum in a glass of brandy. If this dose remains, two ounces of pure brandy and four ounces of Madeira wine are given every hour. These, with the hot-bath—the water so heated as almost to scald—are the means on which the only hope of restoration depends: but, sometimes, in what are called the cold cases, it is impossible, even by the exhibition of the most powerful stimulants, to produce any thing like reaction. The pulse ceases almost as soon as the disease appears—the most dreadful spasms in the legs, arms, thighs, and bowels, accompany the attack. I have seen men held down by six others, with great difficulty."

"One thing has comforted me greatly. I have found them, with a very few exceptions, sensible to the last; and this has afforded me an opportunity, watching a momentary interval of rest, to whisper the offers of mercy through the precious blood of Christ to many of these poor creatures. I pray that it may appear at the last day, that many have had the great change wrought in their hearts, if it were even in their dying moments!"

### CHINA.—TRANSLATIONS.

Remarks of Dr. Morrison on the Chinese Language, in reference to the Translation of the Scriptures.

The Chinese Language possesses much ancient literature, which has been, for many centuries, the constant study of a body of privileged men, under the appellation of THE LEARNED; and who have polished and wrought up the language to a high degree of what they deem an elegant conciseness, and a richness of classical quotation and allusion: so that the written style of the learned is nearly as different from the plain-spoken language of the people, as the language of ancient Rome is different from the modern dialect of Europe.

In consequence of this, the learned in China are very fastidious in respect of style, and loathe whatever is not classical Chinese. They are moreover, ignorant of the rest of mankind & of science; & are self-conceited in an extreme degree, & view whatever is not constant to their experience in sentiment or manner as outlandish and barbarous. This self-conceit induces them to love darkness, even in matters of history, rather than light, when its tendency is to reduce them, not to an inferiority but merely to an equality with other nations.

Anticipations of the ultimate Effect of the Translation.

On the results which, under the divine blessing, may be reasonably expected from the translation of the Scriptures into Chinese, Dr. Morrison writes:—

"To have Moses, David and the Prophets, Jesus Christ and his Apostles, using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicate, I hope, the speedy introduction of a happier era in these parts of the world: and I trust the gloomy darkness of Pagan scepticism will be dispelled by the day-spring from on high; and that the gilded idols of Budh, and the numberless images which fill this land, will one day assuredly fall to the ground, before the force of God's word, as the idol Dagon fell before the ark."

"These are my anticipations, although there appears not the least opening at present. A bitter aversion to the name of our blessed Saviour, and to any book which contains His name or His doctrine, is felt and cherished. However, that does not induce me to despair. I remember Britain, what she was, and what she now is, in respect of religion. It is not 300 years since national authority said, that 'The Bible should not be read openly in any Church, (by the people) nor privately by the poor;' that only 'Noblemen and Gentlemen, and Noble Ladies and Gentlewomen, might have the Bible in their own houses.' I remember this, and cherish hope for China."

"Tyndale, while he was lying to the stake, said with a fervent and loud voice, in reference to the VIII Henry, 'Lord! open the King of England's eyes!' and his prayer seems to have been heard and answered. Let us be as fervent in a similar petition in reference to the Sovereign of this Empire."

### CHURCH MISSIONARY SOCIETY—LONDON.

#### Summary of the 21st Report.

The Committee of the Church Missionary Society have followed up their former vote of Five Thousand Pounds towards the erection of a College at Calcutta, by another vote of an Annual sum of One Thousand Pounds in furtherance of its objects.

The Committee state, that there is a manifest increase of enlightened zeal in support of Missionaries, arising, in a great measure from the continued circulation of Missionary Intelligence; and particularly notice the aid rendered therein, by the Reports of the various Associations, and the ability and eloquence of the local advocates of the Society.

The net income of the Society, for the year, was 31,076. 15s. 11d. and its expenditures, 31,931. 6s. 10d.: about \$142,187.

The number of laborers now employed is upward of 200—more than 10,000 children are under instruction—Printing presses are established in various places—churches have been erected—many thousands hear the word of God—and many hundreds devout communicants attest the God of all grace has blessed the labors of his servants."

#### Conclusion of the Report.

In conclusion the Committee cannot but advert with peculiar pleasure, to the steady progress which the cause of Truth and Righteousness is making in the earth. Amidst the shaking of the nations, the day of Peace and Holiness and Truth are manifestly coming on. This institution is carried forward by that heavenly influence, which has given birth to so many kindred institutions, and



which carries them also forward according to their means and opportunities, with like success.

In all the Protestant world there were, a few years since, but four or five Societies for the conversion of the heathen; of which our own church furnished two, and another was the exemplary Society of the United Brethren. Now, our own Society is added to those of the United Church—the Church of Scotland has her Societies—every principal Denomination of Christians, not of the established churches, has formed its own Institution—the Protestants of the Continent, are uniting in a Missionary Society, which is awakening an interest, from Basle, the seat of its deliberations, in all the countries around; and the fire is kindled in the American churches—the Congregational—the Presbyterian—the Baptist—the Methodist churches of the United States, are all acting with zeal in this cause; and the whole Episcopal Church, with its nine Bishops, has recently formed a Society for sending the Gospel to the heathen of the American Continent and throughout the world.

We witness also, the rise of institutions around us, which take up all the various departments of labor by which the earth is to be ultimately rendered the temple of the Lord. Missionary Societies break up the ground and prepare the seed—Bible Societies multiply that seed, and scatter it by the hands of the Missionary and of other laborers, all over the world—Jews' Societies are training the most successful preachers of the Divine Word—Education Societies are giving a powerful impulse to that universal instruction, which is to prepare readers of the Word—Tract Societies are calling the attention of men to that Word—and the primitive and apostolic liturgy of our church is teaching multitudes in what manner to worship Jehovah.

The world opens a wide field for all these exertions. There is no room for hostility. There is no room for jealousy. If hostility or jealousy should be indulged, such individuals or bodies will but rob themselves of the pleasure and honour of that work, which will perhaps be transferred to other hands.

It is a very observable sign of these times in which we live, that the great enemy of God and man, is alarmed by his usurped dominion. While the Holy Scriptures are making their way into every language of the earth, and diffusing light over its hitherto dreary regions, an opposition to their authority, of a character and design beyond all precedent, has been raised and is still vigorously maintained. The falsehoods, sophisms and sneers, directed against the Divine Word, which too frequently undermined its authority among the more learned or elevated classes of society, have been, of late years, addressed in bold and malignant appeals, to the ignorance and passions of the great mass of the people. The faculty of reading, and the power of the Press—engines, which Christians have been assiduously labouring to improve to the most beneficial influence on the great body of the community—have been perverted to a wider corruption of principle and degradation of mind, than this Empire has ever before known. The torrent of blasphemy has poured its pestiferous streams over the land; and the vigilance, the energy, and the prayers of every one who loves his country and his God are loudly demanded by the dangers of these latter days.

What remains, then, but that girding ourselves afresh to conflict and to toil—we invoke, without ceasing, the especial grace of that Divine Spirit, who alone can make our conduct victorious and our toil successful? Let us look and pray for large measures of His influence—larger than the Church has ever yet witnessed. And let us be assured that the Spirit shall, in answer to the prayer of faith, be poured out from on high, and that the wilderness of the world shall become a fruitful field and the whole earth see and rejoice in the salvation of God.

## GREEKS AND TURKS.

From the New-York Spectator.  
Letter from a gentleman of respectability at Smyrna, to his friend in New-York.

SMYRNA, Nov. 15, 1821.

Since I last had this pleasure, nothing particularly interesting has occurred, even at this interesting moment. The negotiations with Russia, at least so far as the public are informed, remain in the same state of uncertainty. Believing as I do, and ever shall, that the Russian Government, or at least a part of it, have been the instigators of the Greek revolt, I do not see how they can abandon their cause, at least without obtaining conditions, that it will be difficult for the Grand Seigneur to grant, should he be ever so inclined; for despot as he is, no chief, not even the President of the United States, is more obliged to court public opinion and sentiment than he is, on all great occasions. God only knows what may eventually grow out of this insurrection of the Greeks, for all Europe appears to feel themselves particularly interested in the fate of Constantinople—in fact, the situation of Europe is such, that great events may be looked for soon. It appears as if the sound of a single cannon would be a signal of general war. The Turkish fleet have returned to the Dardanelles; immediately on its arrival, great numbers of their sailors, miserable as they are, are deserted, and it will not be an easy matter for the Porte to send out another fleet before spring. The danger of navigating the Archipelago, in the winter season with heavy ships, would be great for any nation; for the Turks, it would be attended with certain destruction. At present the Greeks are entirely free from the apprehension of the Turkish fleet, and are at liberty to turn their attention to the operations in the Morea, where they have of late had many important advantages. The inhabitants of the different islands, together with the great numbers of Greeks who are daily leaving Asia, all find their way to the Morea, where it is probable at least, the question of Grecian Independence will be decided. It is said they have intentions of attacking Candia this winter. The island contains several well fortified towns—very considerable riches—and a situation particularly desirable for the Greeks. The conduct of the Turks in that island has been so horribly barbarous that I should feel little pity for them if they fell into the hands of the Greeks; neither are nor can have been spared. After they had induced the Greeks to lay down their arms—those who escaped the dreadful massacre, fled to the mountains, when at last they have found themselves sufficiently strong to descend into the plains; and the town of Candia is actually blockaded by them, and so strictly that no Turk ventures out of its walls. They have cut off the supply of fresh water, and should their fleet blockade the port, the Turks will be forced by famine to surrender before spring. Here we are beginning to feel the want of the Greeks already, and I shall not be surprised if nearly all of them get away this winter. Every friend to humanity must rejoice at their escape from this place, and pleased to be assisting them too. On this score they owe great obligations to the French consul and marine—the English on the contrary, have been far from acting so generous a part. In fact, a considerable part of what is called France, are much against the Greeks. Certainly their general character is not calculated to obtain for them either the love or esteem of other nations. Still I shall hope after they have suffered what their revolution exposes them to, they will be fit to live under, at least an independent government—thus much appears to me certain, that the Greeks and Turks can never again inhabit the same country.

The Sultan has no power to protect their lives, even that of the innocent Smyrnites, who are daily exposed to be shot like wild beasts. In fact, few days pass that more or less of them are not killed, and that with the most perfect impunity, the Pacha not daring to take notice of it. As yet, the Franks have been respected. Perhaps the presence of a respectable naval force has in no small measure occasioned it—still a residence in a country where murders are committed with impunity

in the public streets, in broad day-light, where all kinds of subordination is at an end, is by no means pleasant. Frequently my feelings have been so wrought on by the cruelties I have witnessed, that I should, at the moment, have been pleased to see the city in flames, and which, we are not without our fears, some day may be the case. All these disturbances, the flight or concealment of all the Greek merchants and traders, has naturally a great effect on trade; generally speaking, an unfavorable one; still, as it occasions great variations in prices of our produce, some have been lucky enough to profit thereby.

All flags have been constantly well treated by both Turks and Greeks, notwithstanding the infamous lies of a newspaper printed in this town, charging the Greeks with piracy, and on the cases alluded to, when they knew the reports they had printed were not true, had not liberality enough to contradict their statements, which have gone the round of the European papers. We have just received news from Constantinople, that all the great officers of state have been changed; how this may effect the negotiations with Russia, remains to be seen. Some way or other, I think the time has come, for the Turks to quit Europe.

November 22.—Since the date of the foregoing, we have been in great confusion, two Franks have been killed by the Turks. On attacking the third two Turks were killed—in the night, all the Turkish rabble came to the entrance of our quarters, with the intention of setting fire to it. The assurance given to them by the French consul that in such an event, the Franks would immediately retaliate on them in the same way, had the effect to make the better part of the Turks exert themselves to prevent a dreadful proceeding, in which they have thus far succeeded. The next day our streets were filled with Turks; the few Franks who ventured out being armed, the Turks thought there might be some danger in attacking them, and contented themselves with killing upwards of two hundred poor Greeks. Yesterday and to-day it appears quiet—still no business is doing, and most of the houses shut. Another French frigate has arrived, which adds so much to our force, that I do not fear the Turks proceeding in a body to extremities; what is most to be feared is being shot in the street by some desperate fellow who has neither home nor name to lose. Most of the Franks are now armed, and the Turks being aware of it I hope will make them a little cautious.

November 24.—We are again all quiet, but of that sort which cannot be counted on for one minute—the chiefs of the janissaries have taken the town under their protection. We have not heard of any murders to-day. If you hear of a war between the Turks and Russians, then you may think us badly off—on the contrary all will go well. For my part however, I may hope, I have but little reason to expect that the peace will be maintained; if it is, the Russians have more patience than I think they have.

## INDIANS AT WASHINGTON.

From the National Intelligencer.

Mr. Editor.—Several persons having expressed an earnest wish to see some account of the late conference of the Indians with the President, the inclosed letter, intended for a distant friend, is at your service.

A SUBSCRIBER.

Washington, Feb. 6, 1822.

My dear Friend,—Happening to make a morning visit to the President two or three days ago, I learnt that the Indians, now in Washington, would be there in a few minutes, for the purpose of having a talk with their Great Father, and I was tempted to wait and witness a spectacle to me so novel and interesting.—They accordingly soon arrived, and were shown into the anti-chamber to the right of the drawing room. When I entered, I found the whole throng, that is twelve men and one woman, seated round the room, and Major O'Fallon, the officer who has charge of them, with four or five other gentlemen, standing at the fire place. They were all dressed in blue cloth suits, with red cuffs and capes, blue pantaloons and boots—in short, in complete American costume, except that they wore on their heads a sort of coronet bedizened with red and blue feathers, and stuck all round with feathers of the gayest colors. Their faces, too, were painted, though in a less fantastic style than usual. The squaw sat on a sofa near her husband, dressed in scarlet pantaloons, and strapped in a green cambiet cloak, without any ornament on her long black hair. They consisted, as I was told, of the Pawnees, Kansas, Ottos, Abas, and Missouris. The five chiefs were distinguished by two silver epaulettes, and the two half chiefs by one. They were evidently not easy in their new habiliments—their coats seem to pinch them about the shoulders; now and then they would take off the irksome head-dresses, and one sought a temporary relief by pulling off his boots.

Upon Major O'Fallon suggesting that they left the presents they intended for the President, the young men were immediately despatched by their chiefs, and the squaw by her husband, for their intended tokens of friendship and good will. They returned in a few minutes with buffalo skins, pipes, mocassins, and feather head-dresses. The President entered, with the Secretary of War, and taking his seat, delivered to them, through the interpreters, an extempore address, from notes held in his hand—and, as they used two distinct languages, it was necessary that every sentence should be twice interpreted. The President told them he was glad to see them—that, when he had met them before, he was too much engaged in receiving his great council to show them the attention he wished—and that now he had more leisure, and he was as pleased to see them in the dress of their white brethren as he had been before in that of their own country. He had adverted to the visit they had made to our large towns—to our arsenals, navy yards, and the like, and told them that as much as they had seen, it could give them but a faint idea of our numbers and strength—the number and the buffalo they might chance to meet in passing through their forests bore a small proportion to those they did not see. That they had met with few of our warriors, because they were not wanted at the seat of government, and because we were at peace with all the world—but if we were in a state of war, all our citizens would take arms into their hands and become brave warriors. He enjoined them to preserve peace with one another, and to listen to no voice which should persuade them to distrust the friendship of the United States. They were told that they should receive some presents, and be conducted safely back to their wives and children by Major O'Fallon, whose advice they were told to consider as the advice of their great father, the President, and were earnestly recommended to pursue.

This address was interpreted, sentence by sentence, and at the end of each, first those who spoke one language, and then those who spoke the other, gave, invariably, a sign of assent, which was a sort of inarticulate sound or grunt. Before the President had finished, the Judges of the Supreme Court, and some others, happening to call on the President, increased the number of attentive auditors.

When the President had finished, Major O'F then told them that their Great Father was ready to hear what they had to say, and he encouraged them to speak with the same freedom that they would use in their own village. The principal Pawnee Chief then stepped forward, and, having shaken hands with the President, the Secretary of War, and Major O'Fallon, he delivered his oration, pausing however, after every 2 or 3 sentences, until the interpreter could do his office. He appeared to be about 45 years of age, was 6 feet high; had a fine face and person, a dignified gravity, and gestures, which, though violent and excessive, were never ungraceful, and always appropriate. He was followed by the four other Chiefs, each of whom exhibited a style of oratory of his

own, though they all used the same vehement and significant gesticulation. Short speeches were then made by their followers—they brought their presents, and, laying them at the feet of the President, made some pertinent remarks on each, explaining its history or use.

In these numerous speeches I regret that I had not thought of taking notes, or even of impressing on my mind what was said by each. As it is, I can only recall some of their most striking remarks, without always remembering by which speaker they were made.

The first speaker said, that he had heard the words of his great Father, and they had gone in at one ear, but would not go out of the other, that they had seen our chiefs, our towns, our buildings, and were much pleased with all they had seen. They found the United States populous and powerful, while they were weak and few; that the Great Spirit had made some men white and others red; the white men could make fine houses, and clothing, and guns, and furniture. The red men could make nothing; the white man lived upon the animals he raised at home; the red man hunted the buffalo, whose skin he wore, and whose flesh he ate. Yet the Great Spirit intended there should be red men and white men, and protected them both. He said that some white men had offered to send preachers among them, to teach them their way of worshipping the Great Spirit, and of cultivating the ground. He said there were a good many buffaloes in this country, which his nation wished to be permitted to hunt a while longer; and after he was dead and the buffaloes extinguished, his nation might plant corn and raise animals like the whites. He gave thanks for their new clothes, professed friendship for the whites, and hoped soon to return to his own country.

The next orator, in a different language, began by showing his hands, and stating that they were clean—unstained with blood; that he had from a boy been a friend to the whites, and had been on that account, an object of suspicion among his own tribe. He said he had seen our towns and our churches, and that we worshipped the Great Spirit one way, and they worshipped him another. He, like the first speaker, deprecated the habits of civilization so long as buffaloes were abundant in their country.

One speaker began by saying that he had been very wicked in his life; he had been like a mad dog; he had killed men belonging to all three tribes, pointing to the rest; but, since he had known his father, (Major O'F), he had been at peace. For the last three years, he had been as if his arms were broke—he had not struck a blow.

An ardent attachment to their country as well as their habits of life was frequently manifested. They said to their "Great Father," you have a fine country, great towns, large houses to live in, fine clothes to wear; but we love our country as much as you love yours. You love to work—we don't want to work as long as we can kill buffalo and steal horses. Our villages are small—we won't live and say they are as large as yours—but our men are as brave. Such as you see us, such are the men we have left behind us.

Two of them spoke with great humility of the red people compared with the whites, whom they distinctly admitted that the Great Spirit had made their superiors. They all expressed the pleasure they derived from their new clothes, and one said he felt in his new dress like an animal that had shed his old hair and come out sleek in the spring.

Though they in general have a composure and self-possession which is unknown to civilized men, it was clear that the first speaker was not quite at his ease. Each succeeding orator, however, seemed to feel less embarrassment or rather reserve, until the fourth was as loud as you ever heard a lawyer at a county court bar.

After the chiefs and half chiefs had spoken, each of their followers also made a short speech. One of these, a young man about 25 years of age, upwards of six feet high, with a remarkably handsome face, showed a hesitation at first, that produced a general smile from the more experienced orators. He was fluent enough, however, after he had begun. He said that his father had died when he was very young, and that he had grown up like the grass which again shoots forth after it seems to have been killed by the frost. He was not yet a great man—he was a mere boy—he was not equal to his chief, but he endeavored to keep close behind him (putting one fore finger behind the other). He hoped one day to be a leader in his tribe. This youth had been mentioned by his chief in warm terms of commendation and friendship, and an epaulette indirectly solicited for him.

When our lordly sex had finished their speeches, which they seemed as fond of making as we the members of some other great councils, the squaw, a comely young woman of eighteen, urged by some of them, apparently in sport, approached the President, and hanging her head on one side, with a pleasing smile, and yet more pleasing timidity, said that her Great Father had given the red men new clothes like white men, and they looked very well in them; that those who had no silver medals would look still better if they had them, and that she too would like to be dressed as a white woman, if her Great Father would give her a new dress. I suspected the first part of her speech was suggested by others, and the last was as natural as her blushes and smiles. You see that the love of finery is not created by civilization; it merely becomes more chaste and discriminating.

Before the presents were delivered, the chief of the Great Pawnees decorated himself in a singular head dress of turkey feathers, so stuck in the ridge of a long slip of wampum as to form a crown round his brows, and a large oval down his back, which it almost completely covered. An elderly chief of the Missouri tribe, who proved to be the husband of the squaw, followed his example, and substituted his native head dress for that which had been given him. This consisted of a profusion of horse-hair, stained of a bright scarlet, and surmounted (as *trium tentata*?) with two polished taper horns, as long as those of an ox.

After the conference was at an end, they partook of wine, cake, and other refreshments, of which they were no wise sparing; and then lighting their pipes to the President, Chief Justice, and others, to take a whiff, in token of peace & amity.

I am sorry that I have not been able to give you a more faithful picture of a scene which, I believe, above all others, is calculated to show them to the best advantage. I am sure I have given you a faint idea of the very lively gratification it afforded. I am, &c.

For the Boston Recorder.

## OBITUARY.

At Needham, Jan. 28th, Mrs. REBECCA DENING, aged 92. She was the only surviving child of the late Rev. Oliver Peabody of Natick. In early life she became a subject of renewing grace, and illustrated, through a long life, the Christian character. Her mental powers were more than ordinary; her natural temper was social and cheerful; yet chastened with sobriety and the seriousness of a Christian; a firm believer in the evangelical doctrines of the gospel, and on these she built her hope of a blessed immortality.

Her amiable and religious acquisitions, rendered her a pleasant companion to the aged and the young, but more especially to all who reverence virtue. She discharged the filial, conjugal, and parental duties of life, with affection, constancy, and fidelity. She walked with God; was humble, patient, and submissive; generally on the mount in the full view of the promised land. Though naturally timid, she possessed that unshaken faith in her Divine Redeemer, that firm hope of a blessed resurrection, which disarmed death of its sting and dispelled the horrors of the tomb. She retained remarkably her mental powers; was something more than tranquil; and longed to be absent from the body, that she might be present with the Lord.

## BOSTON RECORDER.

SATURDAY, FEBRUARY 23, 1822.

COLUMBIAN COLLEGE, near Washington City.

The Address of Dr. Staughton at the opening of the Columbian College, is worthy of the distinguished talents of the author. On some of the leading topics, we shall make a few extracts for the gratification of our readers.

After observing that Jehovah himself must have been the first instructor of man, he refers to the opinions and practices of the ancients with regard to the education of youth:

Minos decreed that the Cretans, in their several cities, should subsist on the same aliment, eat at the same table, and be educated together in the same exercises, arts, and maxims. He endeavored to inspire the youth with a persuasion that the laws were divine. Plato professes to admire the attempt, without admitting that such an institution was calculated to abridge inquiry and to immortalize mistake. In the jurisprudence of every country, many duties will be found to have been omitted, and many crimes unchastised. During the Persian monarchy the sentiment was enforced, that children are the property of the state. In early life they were taught to hurl the javelin, and to draw the bow. As years advanced, they were directed to hunt in the forests to acquire the habit of watchfulness by keeping guard by night, and to learn obedience to military orders, by a servile attention to their governors. From twenty-five years of age until fifty, they fought the battles of their country; after which they were regarded as its counsellors and statesmen.

Lycurgus, deriving perhaps from Crete the same idea, claimed the children of Sparta as the property of the republic. Mechanical arts were considered the business of slaves. The sciences were banished, as tending to enervate the energies of the mind. To obey the commands of their superiors, to endure without complaint the severest hardships, and to conquer or perish in the field were prime attainments. No monuments of Spartan genius or taste are to be found; and for the fact that their government ever existed, the world is indebted to the pages of their enemies. Most inhuman was the statute of the legislature of Lyconia, that only strong and well-proportioned children should be permitted to live; the deformed or tender were destined to perish. Had such a law been in operation in civilized society in modern times, the public ear would never have been tuned by the versification of Pope; no intellectual essays would have been produced by the elegant essays of Addison; the stanzas of Watts had never been sung in Christian congregations, nor had families been instructed by the expositions of the evangelical Doddridge. The models of national education to which we allude, were at variance with the native powers of the mind. They were adapted to keep society in a condition perpetually stationary; they deformed the system of morals, by making the love of country the predominant, and almost the only virtue. They called into constant exercise the hardest passions, and totally shut out the softer sex from that high improvement, of which their faculties are so exquisitely capable.

Parents are the proper and natural instructors of children; and their grand object should be to repair the ruins of the apostasy, to inspire love to God, and an imitation of his excellencies:

It is the interest of every parent to remember, that religion is the bond of society, the source of amiable affections, and the cheering assistant of intellectual pursuits. Bacon and Boyle, Locke and Newton, had in all probability, shone with less resplendence in the firmament of science, had their attachment been inferior to the oracles of heaven, and to the devotional exercises of the closet and the sanctuary. "I was my father's son," said a prince of Israel, "tender and only beloved in the sight of my mother. He taught me also, and said, Wisdom is the principal thing; exalt her, and she shall promote thee; she shall give to thee head an ornament of grace; a crown of glory shall she deliver to thee."

The importance of an acquaintance with the Latin and Greek languages to the professional man, is well stated:

If all that were contemplated were merely an ability to convey ideas in a larger variety of words—since, whatever advantages the memory might obtain, the understanding would remain destitute of cultivation—the service ought never to be required. Equally useless would the toil be found, were nothing more attempted, to use the expressions of the first Latinist of his age, than "a preposterous exertion, forcing the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head, filled, by long reading and observation, with elegant maxims and copious invention." The pupil who is enlarging the circle of his information, attaining the habit of thinking with order and boldness, &c. of expressing his ideas with precision and elegance, with majesty and fire. It is objected, that we may become familiar with the monuments of genius and learning, which the Grecians and Romans have left, through the medium of translations. I answer, and hazard the assertion, the spirit of their writings has never been translated. Neither the *Iliad* of Pope, with all its attractive melody, nor the *Iliad* of Cowper, with all its labored exactness, is Homer's *Iliad*. These illustrious men, with their pencil and chisel, copied from the life, and have given us an exquisite picture, a well-finished statue; but the mere English reader will discover little, in the translation, as referred to, of the animation, the simplicity, the beauty, and the profusion of the Grecian bard.

That parent employs language entirely too rigid, who states that his son is learning Latin and Greek. He is learning more. He is gaining a knowledge of general grammar, of the formation of sentences, and of the nature and use of figurative expression. Is he reading the speeches of the great orators of antiquity? His mind is intensely preparing to defend the rights of his country, with the skill, the fulness, the magnificence of Cicero. From the Greek and Roman historians he derives more than a simple acquaintance with important facts: he acquires the art of distinct and lucid narration, and a relish for elegant writing. Their philosophers inform his understanding, and their poets enliven his imagination, and refine his discernment. He has been in the company of the wise and the eloquent, and, unawares, has imbibed their spirit.

On the question of preference between a public and private education, the following remarks are valuable and eloquent:

In behalf of private tuition it is urged, that a tutor can best superintend the instruction of a few; that in public schools the empire of vice is more extended and dangerous; that seclusion is favorable to knowledge and virtuous habits; that it is of importance that youth spend much of their time with persons advanced in life; and that some boys, feeble of constitution, may be exposed to the oppression of the healthy and the strong. Cowper has been referred to as an example; and it is evident the poet, in his *Trocinium*, has summoned the powers of his genius to impart popularity to these considerations.

Importing as such ideas may seem, their propriety is seriously questionable. Where discipline is maintained, by a happy association of mildness and energy, it is of little importance whether pupils be few or numerous. Colleges, under proper

government, are by no means unpropitious to the habits of virtue: on the contrary, they contain the best correctives of vicious propensities. Dr. Barrow, whose acuteness of observation has been rarely exceeded, and whose experience as a preceptor was extensive, asserts with confidence, that he had seldom known a youth deeply involved in depravity at schools, who did not bring the seeds of it along with him. Desirable as it may be thought that every Telamachus have a Mentor by his side, the voice of reason, the impulse of feeling, intimate distinctly that youth are the natural companions of youth. In public seminaries as much seclusion is enjoyed and practised, as learning can demand, or health can authorize. Shut up, if it be thought best, the delicate plant in a well secured greenhouse; but remember, the sapplings that are to become oaks of Bashan and cedars of Lebanon, ask for breezes and showers, and sunshine. At public schools emulation is ever on the stretch; a generous sense of honor is inspired; the science of human nature is, to a considerable extent, attained; such friendships, as is remarkable of Tertullian, are frequently contracted, as solace and comports the whole progress of future existence. It is not truth, I appeal to universal experience, that in a while in a college destroys a relish for the endearing attractions of a father's dwelling. It is not an inglorious delight in indolence, but a well regulated affection for home, that is ever calculating the day that ushers in a vacation. I am satisfied from long observation, that our young men, with few exceptions, leave their Alma Mater, not coming with an informed understanding, but with manners softened and their hearts improved. Parents are constantly exposed to the mistake of undervaluing the faculties of their children. The appliances of natural affection are indeed tender and forcible, but require to be administered with caution. Boys of corrupt disposition, whether educated in the retirement of a parlour, or introduced into public halls of science, will sagaciously find a model for themselves, associates whose inclinations shall coincide with their own. Other circumstances, apart from cultivation, distinguish Arabia Deserta from Arabia the Blest.

On the importance of education in general, enquires:

What inheritance, equally precious and permanent, can a parent bequeath? Where is the man that does not aspire at the consolation of reflection in life's decline, that he has trained up his children in the way that they should go? One consideration must not be forgotten. Children are the hope of the coming age. A few years will introduce upon the stage of public action another generation of men, who, when we are sleeping with our fathers, will offer to the world examples, & spread through its principles, and shall prove useful or detrimental, corresponding with the direction the education shall have communicated. Other physicians will enter the chambers of the afflicted; other divines will be heard from our pulpits; other civilians display their talents in courts of judicature. Yonder magnificent Capitol will concentrate the wisdom of other senators, and re-echo with the periods of other representatives. Let the parent, the patriot, the Christian, seriously ponder on this idea, and he will not more neglect his duty than he can cease to love his children, his country, and his God. The formation of the manners of youth is the moral fulcrum by which we may raise the world.

In the conclusion, the location of the Columbian College is adverted to, as a circumstance inspiring generous hopes of its prosperity, and as far as fervor of the orator's imagination shall diffuse itself among his pupils, there can be no doubt that they will feel themselves pleasantly situated under his instruction, and so far as they imbibed his ardor of science they will certainly be profited.

From this hill, as from the eminence on which Aeneas stood, the frequent pupil shall look down and exclaim—

"O fortunati quorum jam monia surgunt!"

He will behold a rising metropolis, not the city of Carthage, but the city Washington. From the window of his study he shall look out and see what spot is that whose trees rise high above the surrounding foliage; and shall learn, it is known where Washington lived—where Washington slept. Truly acknowledge the transports he experienced, when he saw the laurel grove where Plato held his disputations, and the portico where Athens where Socrates taught. But superior transports shall swell the bosom of the young American, while he gazes on the mount where dwelt the hero, who, with the Eagle for his standard, fought the battles of his country, achieved her liberty, luminous her councils; and, leaving her a legacy of paternal advice and patriotic example, in peace expired. Imagination, on the soft breeze of evening, shall hear the notes which the trumpet of Genius of Liberty sounds over his sepulchre: an affection shall exult and weep for Washington!

When Solomon was anointed to the government of Israel, he was led, at the command of his father, to the fountain of Gihon. Some of the Rabbis tell us, that it was common when officers were set apart to public, or more private stations for the ceremonies of inauguration to take place by the side of running water; as if to express hope that their services, like the stream, might be fresh, and fertilize, and continue. Alas! it is a lot of mortals to die!—Rivers will pursue their meanders to the sea, when upon us the night death shall have fallen. Yet, surely, we may permit to express our strong desire, and devout supplication, that long as the adjacent Potomac shall flow, this seat of learning and virtue flourish, a blessing to the District—to the Union to the World.

The Columbian College has commenced its operations with 32 students. Its Officers are a President, Professor of Experimental Philosophy, Professor of Learned Languages, Professor of Mathematics and Natural Philosophy, Professor of Anatomy and Physiology, Professor of Chemistry, Geology, and two Tutors. Professor Woods proceeded to England early in the spring, for the purpose of procuring a Philosophical Apparatus and to collect scarce and valuable Books for the College Library.

The Rev. BENNET TYLER, of Southbury, Ct. is appointed by the Trustees of Dartmouth College to be President of that Institution. It is mentioned in the Keene Sentinel, that his inauguration will take place on the 27th of March next.

The Pittsburg Recorder states that an Educational Society is to be formed immediately in the congregations of that town, in pursuance of a commendation of the General Assembly of the Presbyterian Church.

The education of youth is exciting increased attention in England every year and month. Schools are constantly forming, and it is remarked that the rise of one school is not accompanied by the decline of others in its vicinity. In London are 43 schools, conducted on the British system, which 5833 boys and 2165 girls receive moral and religious, as well as literary instruction. The Jews school is quite full, and many applications for admission are of necessity refused. The foundation stone has been recently laid for two new schools for these descendants of Abraham—designed to accommodate 600 boys, and the 300 girls, in Spitalfields.



## Cochin Jews.

The Jewish Expositor for November, contains a letter from Rev. Mr. Jarratt at Madras, giving the details of a recent visit of Mr. Sargon, a converted Jew, to the Jews in Cochin. His reception among the "brethren according to the flesh," was gratifying, and his success in distributing the Scriptures, and the catechism of Tremellius equal to his highest expectations. The condition of the Jews is miserable in the extreme, in temporal as well as spiritual matters; but a "spirit of enquiry has been excited among them; they read the Scriptures, and search their own authors for disputation"—some of them are evidently convinced of the truth of Christianity, though afraid to avow their convictions. Mr. Sargon, thinks that a Jewish Missionary from Europe, might be able to open the gates of salvation to some of these benighted people, especially if accompanied by some one who knows their moral and religious principles, and the best methods of inducing them to come forward to receive instruction.

## Madras Jews Society.

A corresponding committee, in connexion with the London Jews Society, has been formed at Madras, composed of gentlemen in whom entire confidence will be placed by all who are interested in behalf the poor Jews in that quarter of India. They were organized Feb. 25, 1821, and are taking measures to secure funds for the prosecution of the great work in which they have engaged, about \$500 were immediately raised, in the committee chiefly, and an address printed and forwarded to all the chaplains in the presidency of Madras, with a letter requesting their co-operation; the address was sent also to all the principal persons at the presidency and other stations.

Mr. Sargon would not consent to be employed as a Missionary to his brethren, till he might have opportunity to obtain an adequate education in England and receive regular ordination. But he cheerfully consented to proceed to Cochin for the purpose of establishing schools and laboring as opportunity might offer among the young. The Committee have accordingly resolved to send him there, recommended to the assistance of the Church Missionaries already at the station. It will depend on the society in England, whether he shall continue in this employment, or prepare himself for a wider sphere of usefulness. Mr. Jarratt represents him as being clear and decided on the great points of Christian faith.

This Committee has requested that an English clergyman well versed in Hebrew, may be immediately sent to Cochin, and that a supply of Hebrew Bibles and Testaments, English and Hebrew Tracts, &c. may be forwarded.

The "friend of Israel," must regard all these movements with delight, as furnishing a constant accumulation of evidence, that the set time to favor Zion is at hand.

## Jewish Teachers, baptised at Frankfurt, last year.

Rev. Mr. McCaul says, "there can be no doubt of their sincerity, as they have given up friends and family, and exchanged a comfortable and comparatively luxurious life for a state of starvation and beggary." They are young men of talents, much above the common standard, & speak two or three modern languages with fluency, besides understanding well the Hebrew.

The Rev. B. N. Solomon, whose name is familiar to our readers, has left the service of the London Jews Society, and gone into Poland. The reasons of his conduct are not explained. In a temperal point of view, he must suffer by the course he has adopted, and no suspicion is entertained that he has apostatized from the faith. "We apprehend," says the Editor of the Jewish Expositor, "that the consideration of his wife and children had wrought more powerfully on his mind than his spirits could bear."

Rev. Mr. McCaul who was sent out with Mr. Solomon, is now laboring at Warsaw. He is to be joined by Mr. Becker, a young man of Christian spirit, who has been some time resident at the Society's Seminary, and has approved himself worthy of confidence. The Jews in Warsaw eagerly receive books, and are willing to be instructed. Their numbers are great, and their condition forlorn. It is considered to be an eligible station for missionary operations among the Polish Jews.

Jews and Christians have united at Amsterdam, for the purpose of educating the children of the poorer part of the Jewish population; the object is, to give them general instruction, and teach them to read their own Scriptures.

## English Methodist Missions.

Mr. Shaw, a Methodist Missionary at Cape Town, South Africa, has obtained permission from the Governor to erect a building for public worship, and for a day school among the slaves. £230 have been already subscribed on the spot, for the purpose. The number of children and ignorant adults that attend the Sabbath and evening schools has greatly increased, and rendered such a measure necessary for their accommodation. A promising missionary field is here opened.

At the island of St. Vincent, West Indies, the mission prosper. A new and commodious chapel has been erected, and throughout the island, the congregations are good. The following pleasant anecdotes are related by the Missionaries:

Last Wednesday a gentleman, who owns an estate, called at our house, and stated that he was about to give his negroes a dinner on the occasion of their finishing crop (finishing crop in the West Indies is similar to harvest-home in England; the negroes have generally some treat when they have finished making sugar for the year); that most of the people were members of our Society; and that he had been requested by the head-man upon the estate, in the name of a majority of the gang, to preach a sermon to them, instead of their having a dance or other amusements common on such occasions. With this we cheerfully complied, and the negroes were delighted with his visit, and appointed to this service. "Massa," they said, "we are too glad to see you."

At one place we found an old slave, belonging to Mr. D. T. who lived till he was 51 years of age without knowing any more of God than the beasts of the forest; neither did he know a single letter of the alphabet. Mr. Dr. Voss, (a missionary resident at Tobago), having visited this place, amongst others, three or four years ago, this poor old man was brought under the sound of the gospel, and with gladness, received it by faith, and now is supported by its consolations. Even

at this advanced age he began to learn to read, and is now able to peruse the New Testament with considerable ease: he carries it about with him daily, hung over his shoulder in a small bag suspended by a leathern belt, of which he appears more careful than if it was filled with gold. He is now become the spiritual teacher of all the slaves upon the place, which amount to sixty or seventy souls.

In the island of Antigua, a Branch Missionary Association has been lately formed, & £65 currency collected. The negroes manifest a deep interest in the object, & are forward in contributing according to their ability. Two Juvenile Missionary Associations also exist on the island.

From all the Missionary stations in the West Indies, the latest accounts are encouraging. Sabbath schools, and in some instances, week-day schools are established by the Missionaries, and are well attended. The civil authority is kind. Owners of slaves are becoming more and more sensible of the value of religious instruction to their negroes, and instances of hopeful conversion are not unfrequent.

The Society for promoting education in Ireland, among their other benevolent labors, have established ten schools in goals; and in the goals of the County of Antrim, not a single instance has occurred of any prisoner who had been in the habit of attending the school, returning as a culprit within the walls of the prison. In all the schools of this Society, and also of the Baptist Irish Society, 471 in number, no other book is read but the Bible.

## Edwards on Religious Affections.

We have determined to notice this work, not because it can receive any additional popularity from the unqualified recommendation we must give to it, as a treatise unrivalled in its kind, but with the hope that some may be induced to make themselves acquainted with it, who have hitherto neglected it through fear of encountering so large a work, written so long since. Its style is not sufficiently modern to be interesting to a fastidious taste; too much incumbered with useless words to be read with pleasure by any who are not particularly intent on the examination of the heart, and too repetitious to please such as are accustomed to think the frequent recurrence of the same idea, in different forms, unnecessary. But with all its faults of style, it combines so much profound thought with just sentiment, so much accurate distinction, with fullness of Gospel truth, that no Christian ought to dispense with it from his library, nor scarcely to live a day without refreshing his mind from such a fountain of wisdom. A more proper companion to the Bible cannot probably be selected from all the works of the fathers; and to the most important question in the Scriptures—What must we do to be saved? it gives the most satisfactory answer we have ever seen from human pen.

It has sometimes been objected to it, that it presents too much discouragement to the young convert; that there is danger lest it confound him, & at least diminish the joys of his Christian course, if it do not entirely overwhelm and destroy him. We are aware that most young converts will rise from the perusal of it with shame & self-condemnation; they will think less highly of themselves after discovering in the mirror here presented to them, that much of their fancied beauty is deformity, and that some of their highest enjoyments are the offspring of self love, rather than of love to God—but can this increase of humility injure them? Is it not important to their growth in grace that they should understand wherein they are liable to deceive themselves; and that they should be able to distinguish between the operations of the Holy Spirit on their hearts, and the movements of the animal passions? It is a fact too palpable to be denied, that many who seem to run well for a time are afterwards hindered—not by the study of the Bible, nor of their own hearts, nor such a work as that we are now noticing, but by the neglect of such study. Their passions are temporarily excited; their attention is turned to divine subjects; they are conscious to the sins of a past and impenitent life, and are persuaded that unless they are born again, they cannot enter the kingdom of God; it is their object to obtain a hope; to get rid of distressing fears; to feel assured that they are safe from the arrest of the divine law, and probably they gain the object they seek; their alarm subsides; they are comforted, they know not why, but presume it is because they have passed from death unto life! It will not be long before such converts will show the world the fallacy of their hopes; they will become prayerless, worldly, and as far removed from every thing belonging to godliness, except the form, as ever. Yet probably they will cling to this vain hope, and bid defiance to all subsequent conviction, till their feet stumble on the mountains of death, and eternity opens to their eyes, all the terrors they expected to avoid.

Without advertent particularly to the consequences of such delusions to the cause of experimental religion, and the unhappy improvement made of them by the enemies of that cause, are not the consequences to the individuals concerned inconceivably dreadful? Is it not better that all means be used to open their eyes at once on their danger, than to allow them to settle down on that foundation which the winds and rains will sweep away? Faithful ministers will admonish them, and warn them, and entreat them; but at the same time they must mingle encouragements for the doubting with their admonitions to the presumptuous—and these encouragements will most readily be received by those for whom they are not designed, while the fearful and tender hearted will regard all the warnings addressed to the self-deceiver, as addressed to themselves. Hence it becomes important that the labors of ministers should be aided by the distribution of books whose object it is to distinguish clearly between true religion and its various counterfeits—these may be read in the closet and read again and again, till they are fully understood and truly applied, whereas the best sermons from the pulpit are only heard, and that but once, and of course are always more or less liable to misconception.

That any real Christian is ever retarded in his Christian course by the study of Edwards on the Affections we do not believe—and that many self-deceivers have been rescued from destruction by means of it, there can be no doubt. The child of God feels it necessary to search himself, and earnestly prays that God would search and try him.

He needs assistance in this work; and he may find it in the result of the labors and prayers of one of the most holy men that has ever adorned the Christian church. The young convert need not fear to read what has been written by the most able Divine of the past ages—for if his experience be that of the Christian, he will receive strength and comfort from what will detect and alarm the hypocrite—he will improve in the knowledge of the principles on which his faith rests, and be better able to give to every one that asketh him, a reason for the hope that is in him.

The original work of Edwards has been considerably abridged by Ellery, and republished by a gentleman of Boston, in this form. As far as we have had opportunity to examine it, we are persuaded that the abridgement, though not carried as far as it might be profitably, is better calculated for general utility than the original work. We should regard it as a favorable omen to the interests of vital godliness, if it might secure a general circulation.

Correction.—In the Recorder of the 26th ult. we copied a short article from the "Salon Gazette" relative to a memoir of the Little Onage Captive, preparing by the Rev. Mr. Cornelius. In a subsequent No. of the "Gazette" we are informed that it is not the design of Mr. C. to give "an account of the labors and services of the late venerable and lamented Dr. Worcester," but merely to notice his decease and interment. A Brainerd "in a part of the work which intends to give a brief description of this interesting Missionary Station." "The Memoir" (we add from an advertisement on the cover of the Missionary Herald) "is intended particularly for children, and will be embellished with several cuts, among which will be one giving a view of Brainerd. An appendix will be added, containing a number of letters from Indian children and youth and perhaps some other pieces, calculated to excite in the minds of children a lively interest in missionary exertions for the heathen."

Some Remarks on the Answer to the Beverly Result of Council on the last page of this paper, may be expected next week.

The annual meeting of the Foreign Mission Society for Litchfield County, Connecticut, was held at Litchfield, on Wednesday the 13th inst. The assembly of people from different parts of the County was unusually large. The Rev. Frederick March of Winchester delivered the anniversary discourse, which was very appropriate and impressive. The money paid into the Treasury on that day, was about seventeen hundred dollars; which goes to the Treasury of the American Board. Several towns had not made returns, and some donations in cash have been made from the County to the Foreign Mission School at Cornwall. So that it is presumed the money raised in this County the present year for Foreign Missions will not fall short of Two Thousand Dollars. One parish in the County paid in the sum of 214 dollars. And it is to be remembered that this sum is collected for this object, just after an Agent of the Education Society had passed thro' the County, making large collections for that Society. The Officers of the Society for the year ensuing are as follows:—Hon. JONAS CORTON SMITH, President; Rev. LYMAN BECKER, D. D. and Rev. JAMES BEACH, Vice-Presidents; Rev. JOSEPH HARVEY, Secretary; Hon. BENJAMIN TALMADGE, Treasurer; Mr. JOHN P. BRACE, Auditor. [Communicated.]

Maine Branch of the American Education Society.—This Society held their annual meeting on the 9th of Jan. last, the following gentlemen were chosen Officers of the Society for the ensuing year:—Rev. WM. ALLEN, D. D. President of Bowdoin College, President; His Excellency ALBION K. PARRIS, and Rev. EDWARD PAYSON, D. D. Vice Presidents; Rev. BENJAMIN TAPPAN, Secretary; LEVI CUTLER, Esq. Treasurer; Rev. Messrs. Gillet, Rand, Greeley, Cogswell, Ellingwood and Merrill, Directors.

Installation.—Jan. 16th, the Rev. John B. Whittey (late Professor of languages in the Ohio University) was installed pastor of the Presbyterian Church and congregation of Avon, Livingston Co. N. Y. by the Presbytery of Ontario.

## THE SAILOR RETURNED

"I sailed from Falmouth in the packet with the mail for New-York. Glory be to God, I had the happiness of being present on that joyful occasion when the new Bethel Flag was first hoisted in the United States. Oh! it was a noble sight to an English Sailor, and a grand day when the sermons were preached, and all the Ministers of different denominations in the city assembled together for the good of poor sailors. The congregation was exceedingly numerous, and every one seemed to rejoice, and praise God on this occasion. I am just returned to my family in safety. I bless the Lord for his great kindness, and glorify his holy name for the great things he is doing among seamen, both in England and America." [London Sailor's Nag.]

Sailor's snug harbour.—It appears, by a communication from his Honor, the Mayor of this city, laid before our Assembly, that the present annual income of the estate of the late Capt. Randall, left for the relief of distressed seamen, amounts to \$8,269 51. New-York Gas.

Great Load of Wood.—On the 26th of Jan. was drawn on one sled and by one team, a load containing seven cords of hard wood, the distance of three miles and a half. This load was presented by Dea. S. Brown and others of his church and society in Bradford, (N. H.) to their pastor, the Rev. Mr. Fuller. [Concord Patriot.]

Generous Emulation.—Three persons in Dorset, (Ver.) on the 1st of January, undertook to see who would present the pastor of their parish the largest load of wood—the one who brought the smallest, to pay a handsome forfeit of the generous beverage of the country. The competitors accordingly furnished the loads, the one measuring five, the other ten, & the last twenty-five cords of hard wood! [N. Y. Spectator.]

## CITY CHARTER.

On Tuesday afternoon the bill to establish the City of Boston, passed the House of Representatives to be engrossed. (in concurrence with the Senate, with an amendment) by a vote of 87 to 16. As the bill has passed the house, it does not essentially vary from the one reported, with leave, by the committee of the town, the House having eventually non-concurred with the Senate in striking out the section of the reported bill which provides that the election of State and United States' officers shall be held in the respective Wards of the City. This section the House has adopted, with a proviso, that the sense of the citizens shall be previously taken by ballot, whether they prefer this mode of voting for those officers to that of voting for them at a general meeting in Faneuil Hall. The Senate have adopted all the amendments of the House, to the bill for incorporating the City of Boston; so that it has finally passed to be engrossed in both houses.

## MORE BOSTON BANKS.

Three bills passed on Monday afternoon in the House of Representatives, in concurrence with the Senate, to incorporate the Columbian, the Eagle and the City Banks, all to be established in this town, and each with a capital of \$500,000.—[Gas.]

The votes in the state of New-York on the amended Constitution were, in favor of the amendment, 75,422; against it, 41,497; majority in favor, 33,925.

The number of houses in Quebec on the 10th of June last, was 2346—decrease within the preceding year, 102. In Montreal, 2174.

## MUNICIPAL COURT.

The following sentences have been passed, among others, at the present February term of the Municipal Court.

Thomas Marr, for stealing 900 dollars in the dwelling house of James Cornell—5 days solitary confinement, and 3 years hard labor in the State Prison.

Joseph Suez, for larceny, in the store of Williams & Viles—5 days solitary, and one year hard labour in the State Prison.

Same—for larceny, in store of Hunt & Dascomb—5 days solitary, and one year hard labour in State Prison, from and after the expiration of the first period.

William Arnot and Otis Southard, for larceny, in the store of William Hilliard—each 5 days solitary, and one year hard labour in the Common Jail in Cambridge.

Betsey Williams, for larceny in a dwelling house—5 days solitary, and 3 months hard labour in the Common Jail in Boston.

Samuel Davis, Andrew Highland, Francis Leverett, John Merrill and Asahel Perley, were severely convicted of petty larcenies, and were sentenced to imprisonment in the Common Jail for various periods.

Daniel Parker, jr. for assaulting Edw. D. Harrington, at the Circus, with intent to take his pocket-book—ten days solitary confinement, and three years hard labour in the State Prison.

Horatio Taylor, for having in his possession, counterfeit five dollar bills of the U. S. Bank, with intent to pass the same—five days solitary imprisonment, and two years hard labour in the State Prison.

Several persons were fined for breaches of the Laws regulating licensed houses, viz. for keeping open their place of business on the Lord's day—for keeping open after ten o'clock in the evening—and for selling strong liquors without a license.

One person was fined fifty dollars and costs of prosecution, for keeping tables, &c. to play at a game called Quino.

Another was fined for disturbing public worship in the Methodist Chapel, and was also bound over to keep the peace, and be of good behavior for six months.

One individual was sentenced to pay a fine and cost for an assault and battery. [Palladium.]

Thursday, the 7th of March, is fixed by the Executive of this State for the execution of Chisby and Close, under sentence of death for assault and robbery, with intent to commit murder.

During the last year 34 persons were executed in London and the county of Surrey, of whom only 18 were buried within the "bills of mortality." 3639 persons died of consumption—92 were killed by falls—2 died of hydrophobia.

Melancholy Occurrence.—On Sunday morning last, between the hours of two and four, the dwelling house of Mr. JOSEPH LITCHFIELD, in Scituate, Me. was consumed by fire; and awful to relate, Mr. LITCHFIELD and wife, (the former 70 years of age, and the latter 88) perished in the conflagration! Mrs. POWERS, who lived with them in the capacity of house-keeper, was awakened by the dismal glare and roaring of the flame, and with difficulty made her escape through dense and suffocating columns of smoke, just as the fire was bursting through the walls of her apartment. [Cent.]

## Destruction by fire in Effingham, N. H.

About two o'clock on the morning of the 2d ult. a large two story dwelling house, the property of George W. Drake, was discovered to be on fire. The family of Mr. Drake, consisting of himself, his wife and an inmate, were awakened from sleep by the noise of the devouring element, and had barely time to escape from impending destruction. Mr. Drake in his retreat, seized a part of the bedding on which he had slept, and succeeded in carrying it to a place of safety. This was all he was able to save: for on attempting to re-enter his house, he was prevented by the flames. A few of the people in the vicinity, assembled in season only to witness the fall of this ancient mansion. The fire originated from the same cause that has so often been a source of calamity to uninformed and inattentive families. Mrs. Drake, on the evening preceding the fire, deposited in a wooden vessel, standing in the back part of the house, and partly filled with cold ashes, a quantity of ashes that had remained two days in an iron Kettle, but which still, undoubtedly, contained remains of fire. She did this without knowing the truth, too well established by fatal experiment, to admit of a doubt, that a very small quantity of hot ashes is capable of igniting a very large quantity of cold ashes. By attending to this fact, many families might avoid the loss of property, and perhaps of lives.

Fire.—A fire occurred at Columbia, S. C. on the evening of the 15th ult. in the house occupied by the Misses Blackburn. It consumed the building, together with a considerable portion of valuable property, among which was a trunk containing many useful Mathematical and Astronomical Manuscripts belonging to Professor Blackburn, the result it is said, of a life of laborious study.

Florida.—A bill for the government of this territory has been reported in the Senate. It contemplates the erection of all the country ceded by Spain, situated east of the Perdido into one territory; the executive power to be vested in a Governor, who is to hold his office for the term of three years.—There is to be a Secretary with a tenure of office for four years. In case of the vacancy of the Governor's office, the Secretary is to officiate. The legislative power is to be vested in the Governor and thirteen of the most fit and discreet persons of the territory. The judicial power is to be vested in superior and inferior courts. All the officers of the territory are to be appointed by the President and Senate; and there is to be a delegate in congress, as in the case of the other territories. The bill recites a great number of acts which are specially declared to be in force in the new territory.

Mint of the United States.—There have been struck during 1821, 34,641 half eagles, 6,448 quarter eagles, 1,305,597 half dollars, 216,851 quarter dollars, 1,186,512 dimes, and 308,000 cents; in all 3,139,249 pieces of coin, of the value of 1,018,977 dollars 45 cents.

## FOREIGN NEWS.

## LATEST FROM FRANCE.

Capt. Davis, of the ship Frederick, arrived at New-York, from Havre-de-Grace, is bearer of despatches from the American Legation at Paris, to our Government. Capt. D. is said to declare that there is no truth in the report of a commercial arrangement having been made between the United States and France.

The papers by this arrival, which are to the 6th of Jan. last, contain St. Petersburg dates to the 9th December, Vienna to the 24th, and Madrid of the 25th, but nothing authentic later from Constantinople than before received. The intelligence is not decisive, but goes to confirm the prospect of a war between Russia and Turkey. The last advices from St. Petersburg say that since the commencement of hostilities between Turkey and Persia, the interchange of Couriers between the latter power and Russia has become more frequent, and but little doubt remains as to what will be the final result.

## PANAMA INDEPENDENT.

By the scho. Dart, arrived at Baltimore, from Laguna, a Carnacra paper has been received containing the important intelligence that Panama had declared itself independent of the Royal Spanish Government. The same paper also says that deputies were on their way to the President of the Republic of Colombia, charged with the official announcement of the event. This news comes in a shape entitled to full credit.

## FROM HAVANA.

Accounts from Havana, to the last of January state that a fleet sailed from the Havana on the 26th of Jan. consisting of a 74 gun ship, having on board as reported 7 millions of specie, with a number of smaller vessels armed, and a number of merchant vessels in company, bound to Spain. There were several warlike vessels laying off the Moro, when the fleet sailed. There were two Venezuelan privateers seen from the Moro, to windward, at the time the fleet sailed. Reports say that the Island of Porto Rico had declared itself independent; also the Spanish part of St. Domingo. It was pretty healthy when the Sanford & William sailed from Havana.

Slave Trade.—The Correctional Tribunal of Marseilles on the 11th of Dec. tried Capt. Quoniam, accused by the Public Prosecutor of having trafficked in negroes. "He was condemned to the confiscation of his ship and cargo, and to the forfeiture of his occupation."

A coal mine exploded at New Castle, Eng. in the early part of Nov. last, when 52 persons out of 55 that were in the mines at work, were killed, and two others dreadfully burnt, one only of the number escaped unhurt. By this accident twenty six widows, and between 80 and 90 children have been deprived of their support. Forty of the sufferers were under forty years of age.

Wednesday Evening Lecture.—Feb. 27, in Essex-Street Church.—Preacher, Rev. B. B. WINTER.

## DEATHS.

In this town, Mrs. Adeline Reynolds, wife of Dr. Edward Reynolds, aged 19; Mr. Nathan O. Foster, 50; Charles Pelham, 10; Mary Elizabeth Champney, daughter of Mr. Joseph C. & y.; Mr. George Hastings, son of Samuel Hastings, 36; Mr. Solon Hodges, 21, son of Daniel H. Esq. of Western, Mass.; Miss Eliza Sutherland, 25, eldest daughter of Mr. George S.

In Charlestown, Capt. Solomon Phipps, aged 66; Mr. Leonard Lane, 21, formerly of Alstead, N. H.; Mr. Josiah Bemis, 67.—In Cambridge, Miss Rebecca Waterhouse, 66.—In Newbury, Mr. John Woodwell, 70.—In Newburyport, Mr. Thomas Merrill, 75.—In North Bridgewater, Sylvia Howard, wife of Cyrus Howard, and daughter of Col. Caleb Howard.—In Worcester, Mr. Thaddeus White, 23, son of the late Mr. Benjamin W.—In Leicester, Mr. Abner Studley, 38.—In Littleton, Capt. Francis Kidder, 70.—In Lincoln, Mr. Habakkuk Stearns, 65.—In Bowdoinham, Mr. Mr. Simon Booker, 33.—At Martinico, Capt. Henry McCarter, of sch'r. Fehic, of Plymouth.

On board sch'r. Selina-K-Jane, on his passage from Havana to Rotterdam, Mr. Foster P. Spear, son of the late Samuel Spear, Esq. of this town. 20. In Brighton, Miss Mary Livermore, 4th daughter of Jona. Livermore, Esq. 25.—At Fort Independence, Mr. John Dunn, 33.—a native of Queen's County, Ireland, Musician.—In Weymouth, Mr. Nathaniel Richards, 80.—In Quincy, Esther, only child of Mr. Thomas M. Field, 5 mo.—In Lynn, Mrs. Hannah, wife of Mr. Jonathan P. Ingalls, and daughter of Dr. Aaron Lummus, 33.—In Salem, Mr. John Beckett, 47.—In West Bridgewater, Mr. Alpheus Howard, 52.—In Portsmouth, Lt. Samuel P. Chamberlain, of the U. S. Navy, 28; Mr. Henry Miller, 45.—In Philadelphia, Major Pierce Butler, 77.—In Havana, Mr. James Kenney, 35, mate of ship Liverpool Packet of Portsmouth; Mr. Joshua Lawrence, 48, a native of Boston.

In Dorchester, Mrs. LYDIA CRAW, widow of Capt. Abner Crane, of Canton. This excellent woman, having experienced the power of religion in her youth, and adorned her profession for many years, departed this life in the triumph of faith, on Sabbath morning, 17th Feb. and has left her friends the unspeakable consolation that she has entered that Rest which remaineth for the people of God.

## NOTICE.

THE Principal of the Young Ladies' Seminary at Saugus, would inform those who may calculate to attend upon his instructions the ensuing season, that the Junior Class will study Colburn's Arithmetic, in addition to Daboll's. He would also so recommend it to those who may calculate upon joining the Senior Class, that, if possible, they would gain a good knowledge of this excellent little work, previously to entrance. It is undoubtedly the best book of the size, to qualify them to attend with pleasure and advantage upon the various physical and intellectual instructions, which they will receive in the Seminary. J. EMERSON. Saugus, Feb. 23, 1822.

Three new Editions of Winchell's Watts, Being an Arrangement of Dr. Watts's Psalms and Hymns, with a valuable Supplement.

LINCOLN & EDMANDES, and JAMES LORING, to accommodate the various tastes of the patrons of this approved work, have just published three new editions, on large and small type.

1. The pocket size is printed on a handsome nonpareil type, and is sold at \$1 single—\$10 a dozen.

2. The convenient 18mo. size, embellished with an elegant likeness of Mr. Winchell, is printed on a pica type, and calculated for those who wish for easier reading. This size is sold at \$1 25 single—and at the low rate of \$12 a dozen.

3. The large 12mo. size, with the likeness, is printed on an open, handsome type, and fine paper. This fair and expensive impression is calculated for the aged, and for the pulpit. Price \$2 25 single. All the different editions may be obtained in elegant bindings, at proportionate prices, from 2 to 3 dollars.

Copies of the two former editions may also be had of the publishers, the first in 24mo.; the second in two columns, 12mo.; price of each 75 cents, \$7 50 per doz. The sale of the edition in two columns has been so rapid, that another edition of 10,000 copies in that form is already in the press.

Winchell's Watts is for sale by Rev. E. Cushman, Hartford; Mr. G. J. Loomis, bookseller, Albany; Collins & Co., New-York; M. Carey & Son, Philadelphia; Rev. E. Comstock, Auburn, &c. Feb. 23.

## DR. WOODS'S REPLY.

FOR sale, by LINCOLN & EDMANDES, No. 53, Cornhill, Boston.

A few copies of Dr. Woods's Reply to Dr. WALKER's Letters to Trinitarians and Calvinists. Price 75 cents. Feb. 23.

## JOHN B. JONES.

No. 31 Market Street. HAS received, (direct from the manufacturers) per ship Rasselas, from Liverpool, Five Casks of Silver Plated and Britannia Ware—Lamps, and Gilt Goods.

Comprising elegant silver mounted Cake and Fruit Baskets—rich and low priced cut glass Candelabra—Tea Sets—Fish and Butter Knives—Soup Ladles—Dorchester Stands—elegant silver mounted and low priced Candlesticks—Chamber do.—Lamps—Spoons, &c.—Britannia Coffee and Tea Pots, of new patterns—Church Communion Service—Table and Tea Spoons—Watch Materials—gilt and Fancy Articles—elegant bronzes and gilt Mantle Stand and Astral Moon Lamps—all of which will be sold on the most reasonable terms. Feb. 23.

## New Books for Youth.

WILLIAM HYDE, Bookseller, Portland, Maine, has just received a variety of good new books for children, among which are the following: The Italian Convert, 31 cts.; Lilly Douglas, 27; Picturesque Piety, 31; Recaptured Negro, 31; New Year's Eve, 27; School Fellow, 75.

A LAD in the country, 15 years of age, wishes a place at one of the following trades, viz. Tanner, Saddler, or Hatter. Attention to his morals, will be an object with the parents. Inquire at this Office. Feb. 24.



## POET'S CORNER.

For the Boston Recorder.

## STANZAS.

Let me but feel the love,  
Descending from above,  
Which Christ on his own flock bestows;  
The quietude and peace,  
Which never more shall cease—  
I'll bid farewell to all my woes.

No more my soul shall fear,  
I'll wipe the falling tear,  
And, leaning on my Saviour's breast,  
Say welcome pain and cross,  
And poverty and loss;  
No trials shall my peace molest.

I'll smile at worldly rage,  
And every foe engage,  
With more than mortal armour on;  
I'll hail affliction's dart,  
Nor shrink beneath the smart;  
The whirlwind's rage is over soon!

Yes, soon the wintry day  
Of life will pass away,  
The cup of gall is quickly drunk;  
Soon the last pang is o'er,  
The bosom throbs no more;  
The storm in tranquil silence sunk!

My hopes on Jesus built,  
And pardon'd all my guilt,  
And sweetly at his cross reclined;  
Even death, grim terror's king,  
Would have no venom'd sting;  
Tho' cold his touch, it still is kind—

Opening the pearly gate,  
Where angel bands await,  
Where Jesus sits with glory crown'd;  
A paradise of light,  
Will burst upon my sight,  
And pleasures roll o'er all the ground.

VERONICA.

## MISCELLANY.

Answer to the Beverly Result of Council.  
For the Boston Recorder.

The result of an ex-parte council, convened in Beverly last October, having made its appearance in a recent number of the Recorder, the Church, principally referred to in that instrument, request the favor of the editor to publish a statement on their part, that the subject may be competently before his readers. This done, they will, with great cheerfulness, submit to the judgment of the intelligent of all parties.

That the result and our remarks may be intelligible, we state in few words—That in 1802 a first congregational parish was formed out of the first, and a church gathered in it, to which were dismissed and recommended fifty members from the first church, nearly one fourth of their number, and a full proportion of church property divided to them. By the act incorporating the third parish the doors were set open between the parishes for two years and then shut. At the close of that time of election, ten members more were dismissed to the third church; and during the nine succeeding years six females. In 1814, the church, moved by a clause of their covenant and a conviction that it would be a measure of peace and mutual benefit to the churches, adopted as a rule that it was inexpedient, in common cases, to dismiss members to churches in the town; but, to provide liberty of conscience, decided to recommend those who might desire it, being in regular standing, to worship and occasional communion with them. Since the adoption of the rule, we have dismissed one female, whose husband belonged to the third church, esteeming it one of those cases, excepted in the rule itself, as it tended to family union and was required by Eph. v. 22-24. Miss T. Kilham requested a dismission and recommendation. But, agreeably to our rule, the former was declined and the latter was granted in full and affectionate terms. She renewed her request of dismission; the church saw no reason to alter their decision. She requested a mutual council; the church of course declined any interference with their regulations; and she issued letters in her personal capacity, and the council, if it be so called, convened, whose result is before the public. With no ordinary degree of astonishment, for reasons which will appear below, we examined an attested copy of the document. But as it had no influence upon our measures or unanimity, and as we desired to follow after peace with all men, we remained silent. As, however, the result has been obtained on the public attention, we know not by what authority, we think it due to ourselves and the churches to expose this invasion of ecclesiastical liberty.

With the fathers of New-England, we esteem it a first principle in congregationalism, that "a particular and organized church has entire power within itself, to manage the affairs of the kingdom of Christ and the holy discipline belonging to it, without a dependence on any superior power on earth." and, of course, that no council, or synod, ever convened, with propriety, infringe their standing rules. For this reason we declined a mutual council; and a fortiori, regard an ex-parte one wholly unauthorized. To a note received from the council, after they had formed, expressing their "desire to avail themselves of all the light, which could be cast on the subjects submitted to their consideration and advice by Miss Kilham," the pastor returned the following reply.

Beverly, Wednesday, October 10, 1821.

"Rev. and Dear Sir,—Your note, by the directions of the pastors and delegates convened at the house of Miss Tamara Kilham, expressing a disposition to receive any communications, which the church under my pastoral care, or the pastor shall feel disposed to make, has been just received; and I hasten to reply, that a copy of the proceedings of the church in her case and of other papers necessary to illustrate those proceedings, has been already furnished at her request, and I presume is before the council. The church of course cannot come together without timely notice to consider your communication.

"Without authority from the church, and in the spirit of meekness, I think it proper in my personal capacity to state reasons, which avail with my mind and I believe with the minds of my brethren, to disprove the authority of the pastors and delegates, convoked by Miss Kilham, to act as a council in her case.

"1. In the language of a late brother, whose praise is in the church and among the heathen—'We hold it as a principle that individuals cannot of right, in any cases, and especially in cases touching the interior polity and discipline of a church, convocate an ecclesiastical council. As we conceive, the right of convoking ecclesiastical councils belongs to churches only; and we have never, except, nor example in the Christian code, nor provision in the Congregational Platform, for the right to be exercised by private individuals.'

"If the correctness of this principle be questioned (and after patient examination of the Scriptures, of the Platform, and of the advice of the synod in 1682, the only authorities perhaps which can be relied upon, I find nothing to disprove it) then,

"2. To use the select words of the same respected author, 'It is a fundamental principle in the constitution of congregational churches, that every regular parochial church has sufficient authority within itself, immediately derived from Christ for the government of itself in all cases ecclesiastical. And we can find nothing in the Christian Scriptures, which will authorize or warrant any one church to interfere in the discipline or internal polity of another; or any number of churches, any council or synod to interfere in the interior concerns of an individual church.' Therefore, as

1. Mather in his attest, prefixed to Ratio Discip.  
2. Worcester's "Facts and Documents."  
3. Mather and Synod of 1682.  
4. Facts and Documents.

the questions, submitted to the pastors and delegates by Miss Kilham, have respect to the covenant and interior regulation of this church, it will be irregular, I conceive, if they act upon them.

"What slender authority there is for the pastors and delegates to form a council on this case, must be sought for in a work, entitled Ratio Discipinae; a work originally intended to have been anonymous, and evidently prepared with a disregard to written authority. But I feel confident that this is as conclusive against the proceeding of the pastors and delegates, in the case for which they are convoked, as the authorities already cited. This author contends that a person oppressed by unjust passion and prejudice and having a censor unjustly passed upon him, has a remedy in a council. He does not pretend it in any other case. But,

"Surely this is not the case with Miss Kilham. She is not oppressed by passion or prejudice, because the rule was a standing regulation of the church six years before its application to her case or any other. Neither does she suffer under any unjust censure, because she has been affectionately recommended to the third church, as a member in regular standing with us. Her privileges as a professor are unimpaired. She thought she could be better edified in the third church; we cheerfully recommended her to that church. She worships and communes with them; and by the very nature of a letter of recommendation (see Platform p. 49.) she is under their watch as well as ours.

"Her relation to us is retained, because we think it safest for her and for ourselves; and this consideration, by Platform and in conscience, makes it our duty to retain it. This circumstance, however, in no respect, abridges her of privilege—unless it be a privilege to escape from the watch of a church. There need be no fear of the watch of many churches to a person determined to walk regularly, and a person otherwise disposed cannot be too closely or by too many watched and restrained.

"But I will not detain the gentlemen, by whose direction you have written, to enlarge farther on the subject. Without acknowledging the authority of that body as a council, I may use the privilege of christian courtesy to say, that I recognize among them men whom I have long respected for their intelligence and candor; and devoutly do I pray and sincerely do I hope that they may be plentifully endowed with that wisdom, which is from above, and which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy; for then we may confidently expect such a result of their convention, as shall promote order, peace, and love in this place.

"Very respectfully, I am, dear sir, your brother in the fellowship of the gospel. A. ABBOT.  
Rev. John Hubbard Church."

The council, in their result, reply to the above opinions of the late Dr. Worcester, extracted from a work of his, evidently written with research and care, that his conduct in later life did not comport with the principles, so distinctly stated in the extracts and maintained throughout his book. We regret to hear this said of a distinguished man, over whom the grave has closed, and who can neither explain, nor vindicate his conduct. Let it, however, be observed that, whatever the conduct of that gentleman may have been, or whatever wishes he and others may have entertained for a change in the government of congregational churches, it does not in the least affect the correctness of his statement of what congregational principles are. His statement we contend, perfectly accords with the Platform of church discipline, which, we presume, the council regard, next to the Scriptures, the highest authority. Dr. Worcester's words were adopted in the letter rather than other language, because they were incapable of misapprehension, and because most of the council were known to have a particular respect for his memory, and because the church, of which he was late a pastor, was represented in this council.

But the council themselves, with apparent showiness, have appealed to the Platform, to show the right of an individual, in a case like Miss Kilham's, to call a council. It is convenient that they have named the very chapter, the 15th, thus tacitly conceding if the authority is not found here, it is not in the Platform. We hope the reader will take the trouble to advert to that chapter, as we feel certain that it contains not the slightest intimation that an individual is authorized to call a council, but distinctly points out a different course in the third way of communion, which part of the chapter is all which relates to the point.

As many of our readers may not have the Platform, we observe—that the 3d way of communion provides—'That a church be not with divisions among themselves, or lie under some open scandal, which calls aloud for other churches to interfere by admonition.'—This is the occasion—and then, 'That a church (not an individual member) may admonish the distracted or scandalous church;—and, not being regarded, THAT CHURCH may call other churches; that is, a council, to join in an admonition; and that these churches, finally, may call a synod, and that the synod may excommunicate the incorrigible church; and then, if any pure members can be found, they may be received into other churches.'—In what stage of this course, we ask, is the council with us? Have they found us rent with divisions or lying under open scandal? Has a neighboring church admonished us? or its admonition been seconded by other churches? Has a synod been called and found us incorrigible, and declared us out of communion? Not a step of the process has been taken, except that which can no otherwise be justified, than as the result of the whole, viz. to authorize a neighboring church to receive one of our members.—Now if the state of our church had been found thus distracted or impure, and these bold steps had been thought proper to be taken, which, we believe, have been taken but a half dozen times in a hundred and seventy years, yet still (according to the very passage in the Platform to which the council have appealed) a church, not an individual, must have called the council; and a synod, not the council, must have performed the last act. This council, then, called together by a female member of our church and assuming the power of a synod, have not the shadow of countenance in the Platform for their assumption.

From the Platform, the council descend to the humble authority of Cotton Mather in his Ratio Discipinae. Now as the author, by no means a diffident man, shrunk from avowing his name in the title page of the work, and by advice and with apparent reluctance subjoined it in a postscript, expecting its correctness to be called in question; and yet by his own confession altered it after that attestation was written; as a short time before its publication, he united with other ministers in an unsuccessful attempt to introduce consecration; and, finally, as his statements on the point in question essentially differ from the platform, and even from his father's attestation, we disclaim the authority. Yet we remark as we pass, if the passage had been correctly quoted, where it first occurs in the result, the public would have seen that the church, not the individual alone, is to judge, even according to Mather, whether the dismission of a member will be for better edification.

But for a moment, lay aside the Platform and all other authority, and appeal to common sense. Is it reasonable, we ask, that the order and regulations of a church should be subject to the exceptions and control of a single member? of an individual woman; who is not most if not all our churches is, in fact, not regarded as an acting member. Does it accord with our notions of balanced liberty that an individual, who is not entitled to vote on ordinary occasions, has the right and power to rescind the standing rules of the church? The principle and the effect is the same, whether she do it by her own hand, or mediately by a council, which she selects from a circle of 70 miles.

Thus we think we have proved that the council was convoked and formed without authority, and contrary to congregational usage, and the simplest dictates of reason. This sitting, they proceed to determine what is improper in the rules and regulations of the first church. This we regard as a bold trespass. For if any thing whatever has been settled among congregational churches, it is this simple principle, that each distinct church is to form and explain its own covenant, and to determine, independently of human authority, its own rules and order; and of course (except in the case already specified of bitter divisions and gross impurity) that no church, no council, no synod has a right to interfere, much less to sever the band, which encloses the members, and release some from their relation & duty to the rest. From this acknowledged right in a church of self-regulation, has arisen the utmost variety of practice in distinct churches. They differ from each other in the covenants they assume, in the creeds they profess, and in the rules of discipline they adopt. With respect to the subject in debate, some churches recommend, but never dismiss members to other churches; others dismiss acting members only; and others, women also. In these respects every church uses its judgment and liberty, without censoring or being censured. We speak from knowledge. There are churches in our immediate vicinity of ancient standing, and under venerable pastors, whose ministry exceeds a half century, and who if consulted in the room of younger men, would have given different advice, in which the censured rule of our church is an immemorial usage; and we know not but it is a usage in a majority of churches in the Commonwealth.

The council, however, censure this variety and the practice of ancient churches and of hoary-headed pastors, and decide somewhat preposterously that a church must dismiss a member, who asks if for better edification. We are pleased that they appeal to the Platform to justify the decision. This was not the hasty and party work of an individual; but has as much authority to determine what congregational usage is, as three successive synods could give it. But what says the Platform of dismissing and recommending members? It speaks much and clearly. It has an entire chapter on the subject, which the council have past over in prudent silence. For it strenuously discourages removal from church to church; specifies just reasons for removing from one congregational church to another, among which "better edification" is not hinted; censures as "unlawful and sinful" a separation either out of contempt of fellowship, or out of schism, or want of love, or a spirit of contention; and requires persons wishing to remove, to consult the church, "that accordingly they having their approbation may be encouraged, or otherwise desired; adding, 'They that are joined with consent may not depart without consent'—and forbids the church to consent if they think it unsafe, that is, not for the edification of the individual or themselves. This strictness, indeed, provides less indulgence to a discontented member, than we ourselves choose, less than Miss K. enjoys and our censured rule allows.

Now since they appeal to the Platform, to us it seems strange that this chapter on the subject escaped the eye of the council, or that they should neglect quoting from the only pages in the book, which relate to the subject, and yet should quote so liberally from the preface, which has no relation to it whatsoever. For we remark what every reader of that preface must at once see, that it was addressed to the Presbyterians and Episcopalians over the water in England and Scotland, and is a vindication of persons for leaving their denomination, not for removing from one congregational church to another. But why appeal to the preface of a book of rules, and not to the rules themselves? We can conjecture no reason but this—the rules were distinctly against their position; while the preface, quoted to the ear but not to the sense, seemed to favour it.

The council reason on the subject; we think, however, somewhat slightly. We give their words for the sake of a comment. "In support of the position that 'better edification' is a sufficient reason why a church ought not to deny its members a dismission to a sister church in the same place, the council adduce,

1. The express declaration of Paul to the church at Rome. Let every one please his neighbor for his good to edification. What is the duty of each member is manifestly, in this case, the duty of the church as a body; and consequently the church is bound to dismiss a member, when it will be for his better edification." Thus the council—and here we first ask, did the Apostle intend that the whole church should please one, but that the one should please only himself?—Again, who is to judge whether the dismission of a member, all circumstances considered, will be for 'better edification?' According to the result, the individual must judge. But will not this carry the council farther than they intend? In their own churches, are they content to dismiss a member, if he thinks it for his 'better edification,' to a Baptist Church, which denies their church state, to a Universalist church, which they believe to be in perilous error, or even to the Romish church, which they judge to be antichristian? These are strong cases, but the reasoning carries them thus far.—We observe farther—there are two parties, the church and the individual, whose edification is to be consulted. Is the individual to judge for both, and the church for neither? This would present a curious anomaly, every individual as having the right of judgment, and the church collectively as having no right to judge—all power and right as resting in distinct individuals, and none in the church. If this doctrine be true, all discipline is at an end, and our churches are disbanded.

The council state,

"2. This reason has been considered by able divines as sufficient for dismissing a member to a sister church." They here again quote from the preface to the Platform, and from Dr. Ames, as cited in the same preface. But these authorities are irrelevant, as they relate to leaving one denomination to go to another, not to dismission from one congregational church to another, as before observed. They again appeal to Cotton Mather. Though we think lightly of this authority for reasons above stated, this very passage, a second time and now more fully cited, concludes against the council, since even he admits that the church should make any just exceptions to the judgment of the individual, which is all that we contend for.

3. The council quote from the Platform itself, which on this point we always hold to be good authority. But the bearing of the passage, cited by themselves, is certainly against their position. For it is illogical to say that a church unites in covenant for mutual edification, and yet that a member may depart for his personal edification alone—that the benefit of both parties is intended by the union and of one only by the separation.

4. The usage of the churches," says the council, "fully sanctions the principle, that 'better edification' is a sufficient reason for the dismission of members to other churches." But since churches are known to practice variously, are they able to affirm what is the usage? They know churches which dismiss; we know churches which only recommend. And it is strange, if the latter mode can be justly censured, since it is the only one which is justified by scripture example. Yes, and let it be distinctly noted and remembered, that there is not an instance of dismission recorded in the New Testament, but many instances of recommendation.—"This," say the council, "has been the usage of the first church in this town." No, not its usage, as our covenant implies an obligation inconsistent with such an usage. But, agreeably to the Platform, Chapter xv. Section 4, we have assisted to propagate one church out of another. This done, the church, formally, returned to the spirit and letter of their covenant in the distinct and explicit rule of 1814—a rule, which we think shows an equal respect to personal conscience on the one hand, and to order and discipline on the other. The rule provides for obvious exceptions; it indulges the conscientious with worship and

communion in ordinances and watching in the church which they prefer; secures (at least this is its natural tendency) respectful treatment to the native church; and, in our humble view, is adapted to have a salutary influence on all concerned. And we can most sincerely say that in this respect at least, we have done unto others, as we would that they should do unto us.

We have now remarked on the principal things in the result of council. We think it has been made to appear clearly that a private member of a church cannot of right convocate a council, and therefore that a council so convoked in this town had no call in Providence to convene.—Still more clearly we think it has appeared that a council, however convened, has no authority to interfere, with the interior regulations of a church, and therefore that the ex-parte council had no right to act or advise in the case submitted to them. And finally that scripture, platform, and reason are against the assumption that an individual member is the only judge of the expediency of his release from his church covenant. The council have thought differently. Let the public judge between us.

We think the conclusion of this extraordinary result will be noticed by the religious community with marked regret and disapprobation. The council advise Miss Kilham to obtain a release from her covenant with us, if she can; and if she cannot, they authorize her to break it without ceremony by joining herself to another church, which church also is authorized in the opinion of the council to receive her. We presume that a parallel to this authority given by a council is not to be found in the annals of congregational churches, violating a first principle in morals. Is not this a new doctrine on the subject of mutual covenants? Ask in a court of justice, if the plea of convenience may release a man from his bond? Ask the casuist in morals, if a single party on the advice of his neighbours, can cancel a mutual obligation? Into what confusion would this principle plunge society? And is our holy covenant, to which God himself is a party and a witness, of lighter consideration, than the obligations between men in civil society? But we forbear to urge the question—we fear that some may be found to say reproachfully, that religious men think loosely on the subject of morals. Sincerely do we hope that the indiscretions of this council (for we wish not to call them by a harsher name) will be distinctly reproved by men of all parties. If they pass into precedents, we shall see little of peace and less of discipline in the churches. Every restless individual, who on any point may differ from his church, may convocate his council, to qualify their covenant and to authorize a breach of their rules; and thus giving unbounded licence to individuals, the rights and liberties of churches will be overthrown.

Beverly, February 6, 1822.

## FEMALE EDUCATION.

The following communication relates to a subject of high importance, and deserves to be extensively read—not only read, but felt. It is from a lady whose long and successful attention to the business of teaching "the young idea how to shoot," enables her to speak from the heart, and we hope her appeal to parents, to Christians, and to ministers will not be in vain.

I received your letter, my dear friend, in which you enquire how it is possible, that I am still pleased with the employment of teaching?

To this I would reply, that I am pleased with teaching, because I love my pupils, and take pleasure in using every possible means to promote their improvement; because I think my pupils feel an affectionate regard for me, and delight in observing those regulations, which they believe to be expressly designed for their good; because I daily witness the expansion of their tender minds; see them progressing in the various branches to which they are attending; and rising up with some thoughts of God and eternity; because I indulge a hope that the serious impressions which I endeavor to make on their minds, will one day sink into their hearts, and be the blessed means of preparing them for un fading crowns of glory.

But my dear friend, the tale remains in part untold. I am well aware that the employment of teaching, though delightful, is attended with numerous and complicated difficulties, and you may probably be surprised to hear me say, that I have not unfrequently spent wearisome days, and almost sleepless nights, in endeavoring to devise means most calculated to promote the good of my tender charge. To unfold the minds of my pupils, to excite in them, a disposition to pursue their studies for the purpose of making them more useful, and to impress them with the importance of doing every thing in the fear of God, and with reference to eternity, are objects of my unweary pursuit.

I know, that lasting and most important effects, must result from the labors of a teacher; that they will either be the means of implanting the seeds of vice and ignorance, or of conducting their pupils into the paths of virtue and knowledge. That they may be the happy instruments of leading them in wisdom's ways, it seems highly necessary they should be endowed with knowledge, wisdom, prudence, patience, and zeal for the salvation of souls. When I think of these necessary qualifications, when I think of my own deficiencies, when I reflect on the responsibility of my situation, both as it relates to time and eternity, I am almost ready to relinquish my employment, and with it the pleasing and most delightful anticipations of being useful to the rising generation.

But notwithstanding these discouragements, I do frequently indulge the hope, that by divine assistance, I am enabled, in some tolerable degree, to discharge the duties devolving upon me. Yet, after all my endeavors, I am frequently led to sigh with the deepest regret, when I realize, that although my pupils do make rapid improvement in their studies, yet that for the most part, they seem unconcerned about their souls. I am therefore led to enquire, why so much labor, and so little success, as it relates to the things of eternity? To this I know it may be replied with much truth. "It is for want of zeal and wisdom on the part of the teacher." But is there not another reason? Is it not because parents do not sufficiently realize the important situation of teachers; and that impressions as lasting as eternity, must, by them, be stamped on the minds of their tender offspring? In a word, is it not because parents, in general, do not pray for those to whom they commit the education of their children; because ministers do not pray for them, because Christians generally do not pray for them? Often at family worship, in circles for social prayer, and at the house of God, have I been comforted and delighted with the reflection, that a great proportion of the different classes of people were carried in the arms of faith to the Redeemer. But this joy has been greatly damped, and this heart made to swell with grief, and vent itself in tears of anguish, when led to reflect that teachers of youth were almost wholly forgotten before God; that no man seemed to care for their souls, or for the success of their important undertaking. Why, dear parents, do you not pray for those to whom you commit what is dearer to you than life? Do you not know that by asking a blessing on them, you ask blessings on your children; that by praying that their souls may be watered, you pray for the souls of those who are committed to their care? Why, Christians, do you not pray for them? Is it not to the rising generation that you look for the building up of Zion; and can you expect that our youths will rise up and become nursing fathers, and nursing mothers to the church, if you do not supplicate a blessing upon the labors of those to whom their education is entrusted? And, O ye Ministers, ye Reverend Fathers of the church, ye, to whom we look for instruction, and for whose lips we delight to hang from Sabbath to Sabbath, allow me to ask, will you not pray for teachers? They too, have a

heavy burden and must bear it through a thorny maze. Will you not counsel and advise them? Will you not pray that they may assist you in leading the lambs of your flocks into the sheepfold of Christ? Thus you perceive, my dear friend, that I need not have forgotten to whom I was writing. Yes, I will, I know, forgive me this wrong and your endeavors to excite, among your Christian friends, a spirit of prayer for teachers of youth; praying that they may have knowledge and wisdom given unto them; but above all things that they may have the guiding and teaching influences of the Spirit.

## SCOTT'S FAMILY BIBLE.

A New Edition with the AUTHOR'S last corrections.

THE great sale which this very popular work has had in this country and Europe is one evidence, at least, of its merits in the opinion of the public; of all the various editions which have been published, none, it is believed, has so well received as the Boston edition, both which are nearly sold off. Another edition being the third Boston edition, of same form, type, and price, (that is, six volumes, octavo, price three dollars a volume, or \$18 the set) is now preparing for publication, by the subscriber.

The Rev. author at the time of his decease was engaged in correcting and amending the work for a new edition. The subscriber, at that time in Europe, availing himself of this information on the spot, will be able to offer to the patrons of this edition, a work more worthy of their support than has hitherto been published, or than any other person has the power to present.

Subscription papers may be obtained of the publisher and of many Booksellers in town and country. Liberal terms to agents.

N. B. A memoir of the Life of Dr. SCOTT, preparing by one of his sons, a highly respectable Clergyman, and he has desired the publisher to request copies of any original letters written by his father to American correspondents. Persons possessing any documents which would be useful in compiling this memoir, will confer a favor on the Rev. author by sending them to the subscriber forwarded to England.

Feb. 16. SAMUEL T. ARMSTRONG.

## New, Cheap and interesting Tracts.

JUST published, and for sale by CUMMINS & HILLIARD, No. 1, Cornhill, and by other Agents of the Publishing Fund, on good paper with a clear type and neatly covered, JAMES TALBOT—an original tale. Price 6 cents. ADVANTAGES AND DISADVANTAGES OF DRUNKENNESS. 3 cents.—ELLENOR MORLAND, a Tale, 3 cents.—THOMAS DORMER, 3 cents.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Tracts, by purchasing; which will not only promote the circulation of tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing tracts for gratuitous distribution, are invited to examine this series.

The Covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Feb. 16.

## VENN'S SERMONS.

JUST published and for sale by R. P. & C. WILLIAMS, between 58 and 59 Cornhill, the much approved Sermons of the Rev. JOHN VENN, M. A. Rector of Clapham. Persons who can have access to the Christian Observer, are requested to examine Vol. 14, p. 26. Vol. 17, p. 655.

This first American edition is on a handsome paper, and a new large type, only a small edition is printed.

Persons dissatisfied with the above shall have the liberty to return them in a reasonable time to receive other Books. Feb. 16.

## NORFOLK ss.—Probate Court at Quincy, February 12, 1822.

ON the Petition of Mrs French, Administratrix of the estate of NATHANIEL HARRINGTON, late of Braintree, gentleman, deceased, and licenced to make sale of so much of the real estate of which the said deceased died seized, as will produce the sum of two hundred and eighty dollars, for the payment of his just debts, and an additional amount for incidental charges, in manner prescribed by law.—Ordered, that the consideration of said petition be referred to a Probate Court, to be holden at Dedham, by adjournment on Wednesday, the day after the first Tuesday of March next; then and there to be heard and decided upon; and the said French is hereby directed to give notice to all persons interested, by publishing an attested copy of this order in the Recorder, printed in Boston, three weeks successively, prior to that time, that they may then and there appear, and they shall be heard concerning the same, if they see cause.

EDWARD H. ROBBINS, Judge of Probate.  
Copy—Attest, SAMUEL HAYEN, Register.

## NORFOLK ss.—At a Probate Court at Dedham, Feb. 13, 1822.

ASA HARDING, one of the persons named as Executors in an instrument purporting to be the last Will of SAMUEL CHAMBERLAIN, late of Franklin, in the County of Norfolk, yeoman, deceased, having this day presented the same to me for Probate, I hereby order the said instrument to be put on file, and the said Chamberlain to be held at Worcester, on the last Tuesday of March next, at three o'clock, P. M. then and there to be decided upon; and the said Harding is hereby directed to give notice to all persons interested therein, by publishing an attested copy of this order in the Recorder, printed in Boston, three weeks successively, prior to said time, and to cause to be delivered to Paul Clark, the person named in said instrument as Co-Executor, one of the newspapers containing said publication fourteen days before said time, that they may then and there appear & they shall be heard concerning the same, if they see cause.

EDWARD H. ROBBINS, Judge of Probate.  
Copy—Attest, SAMUEL HAYEN, Register.

## NORFOLK ss.—Quincy, Feb. 13, 1822.

ON the Petition of Abigail Venzie, Administratrix of the estate of STEPHEN VENZIE, late of Quincy, in the County of Norfolk, yeoman, deceased, intestate and insolvent, praying to be authorized and licenced to make sale of so much of the real estate of which said deceased died seized, as will produce the sum of six hundred and fifty two dollars and seventy cents, for the payment of the just debts of the said deceased, and an additional amount for incidental charges, in manner prescribed by law.—Ordered, that the consideration thereof be referred to a Probate Court, next to be holden at Dedham, by adjournment, on Wednesday the day after the first Tuesday of March next, then and there to be heard and decided upon;—and the said Administratrix is hereby directed to give notice to all interested, by publishing an attested copy of this order, three weeks successively, prior to that time, in the Recorder, printed in Boston, that they may then and there appear, and they shall be heard concerning the same, if they see cause.

EDWARD H. ROBBINS, Judge of Probate.  
Copy—Attest, SAMUEL HAYEN, Register.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the Estate of DONCAS FAXON, late of Braintree, in the County of Norfolk, Widow, deceased, and has taken upon himself that trust, by giving bonds as the law directs. And all persons having demands upon the estate of the deceased, are required to exhibit the same, and all persons indebted to the estate, are called upon to make payment to Braintree, Feb. 13, 1822. ASA FRENCH, Adm.